



AN  
EXPOSITION  
OF ALL THE PRINCIPAL  
SCRIPTURES USED  
in our English Liturgie.

TOGETHER WITH A REASON  
why the Church did chuse the same.

By JOHN BOYS Doctor of  
Diuinitie.

Prouerbs 1. 8.

*My sonne heare thy fathers instruction, and forsake not thy  
mothers teaching.*

August. epist. 118. cap. 5.

*Isa mutatio consuetudinis, etiam quæ adiunat utilitate, pertur-  
bat nouitate.*



AT LONDON

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# TO THE MOST REVEREND FATHER

IN GOD, RICHARD BANCROFT, LORD

Archbishop of Canterburie, Primate of all

England, and Metropolitane, Chancellor of the

Vniuersitie of Oxenford, and one of his

*Maiesties most honorable priuie*

*Connsell; my very good*

*Lord.*



**A**S Christ,<sup>a</sup> so the Church, and  
as the Church, so the Li-  
turgie of the Church is  
crucified betweene two  
malefactors: on the left  
hand *Papists*, on the right  
hand *Schismaticks*; the one cannot say wher-  
in it is truly<sup>b</sup> deficient, the other will not say  
but that it is efficient, vnder which the Gos-  
pell hath so prospered, as that <sup>c</sup>*England is*  
*swept from Babel, and Hierusalem situated in our*  
*owne country*: yet both as at a common Turke  
shoote bitter arrowes against it. And the  
reason hereof is very plaine, because euery

A 3

Pope

<sup>a</sup> *Tertullian. vii*  
*Maldonat in 6.*  
*Ioan. 44.*

<sup>b</sup> *Letter of Pius*  
*5. to Q. Eliza-*  
*beth, & Brislow*  
*motiue. 34.*  
<sup>c</sup> *Dod exposis.*  
*prefac. Com-*  
*mandements.*

*The Epistle Dedicatorie.*

*a Prefat. Comment. in Galat.*

*Pope is an open Schismatick, and every Schismatick a secret Pope. These Foxes (as<sup>d</sup> Luther speakes) are tied together by the tailes, although by their heads they seeme to bee contrary; combined in faction, howsoever different in faith. Against the Romanist I vse a sword, against the Nouelist a buckler, against both armour of prooffe: for these Scholiall annotations in part descrie, but my larger expositions of the Gospels and Epistles hereafter shall more fully describe, their malicious or ignorant misconstruing of our Church.*

*In the meane while and for euer I  
wish all happinesse to your  
Grace: and rest your*

*Humble seruant to be com-  
manded in the businesse of  
God and his Church,*

*IOHN BOYS.*





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## THE MINISTERS INVITATORIE.

*At what time soeuer a sinner doth repent, &c.*



ALL these texts of holy writ premised,  
are (as it were the bells of *Aaron*) to  
stirre vp deuotion, and to toll all in to  
Gods house. The whole ring consists of  
two notes especially, } Mans miserie.  
} Gods mercy.

The which are two chiefe motiues  
vnto a praier, as we find, precept *Matth 6.9.* *Pray yee after  
this maner; Our Father Which art in heauen.* <sup>b</sup> *Admonens  
adoptionis diuinæ, Pater Noster; & peregrinationis terre-  
næ, Qui es in celis; vt simul intelligamus egere nos auxilio,  
quia peregrini; & fiduciam petendi concipiamus, quia filij  
dei.*

And paterne *Luke 15*: want and woe in the leaud sonne,  
pitie and plenty in the good father, occasioned repentance,  
neuer repented. Of the one it is commonly said; <sup>c</sup> *Oratio sine  
malis, est quasi auis, sine alis.* Of the other; *I will come into thine  
house euen vpon the multitude of thy mercy: Psalme 5.7. To  
thee will I sing, because thou art my refuge, and mercifull God.  
Psal. 59.17.* In the vulgar Latine; *Deus meus misericordia  
mea.* Whereupon <sup>d</sup> *Augustine; O nomen sub quo nemini de-  
sperandum est.*

Wherefore the Minister out of a due consideration of  
both, exhorteth his people in an Apostolicall stile, to con-  
fesse their sinnes humbly to the Lord, who is able to heare,  
because *Almighty*; and willing to helpe, because *most mer-  
cifull.*

<sup>a</sup> *Luther. loc.  
com tit. de In-  
uocat.*

<sup>b</sup> *Bernard. ser.  
de nat. B. Mariæ  
qui inscribitur  
de aquæ ductu.*

<sup>c</sup> *Nathan Chy-  
træus in via-  
tico.*

<sup>d</sup> *In locum,  
Tom 8. fol. 414.  
lege plura.*

Dearely belo-  
ued.  
Almighty and  
most mercifull  
Father.

## The Confession of sinnes.

**T**He matter and manner of which Confession all other *Liturgies* approue, both ancient (as the *Liturgies* of S. *James*, of S. *Basil*, of the *Syrians*, of the *Ethiopians*) and moderne (as the *Scotish*, *Geneuian*, *English* admonitioners set forme of common prayer, *Italian*, *Spanish*, *Dutch*,) all which allot Confession of sins a place, and this place principally. *The reason hereof* is taken out of Gods owne booke, *Prouerbs 18. 17. Iustus in exordio sermonis accusator est sui*: The iust man in the beginning of his speech is an accuser of himselfe: for so reade S. *Ambrose* ser. 4. vpon the 118. *Psal.* S. *Hierom.* lib. 1. contra *Pelagian*. *Melancthon* in loc. and from the practise of Gods owne people the *Iewes*: as that noble gentleman *Philip Mornai* notes in lib. 1. de *Missa*. cap. 3.

The *Novelists* only mislike the Ministers absolution, and therefore in the Conference at *Hampton court*, Jan. 14. 1603. they gained so much as to haue it in a more mild terme called, *Remission of sins*. Herein resembling the people of *Bengala*, who are so much afraid of *Tigers*, as that they dare not call them *Tigers*, but giue them other gentle names. *Nesci propriam nomenclaturam tribuant cōtinuò dilacerentur*. Concerning absolution, see the Gospel *Dominic. 19. post Trin.*

## The Pater Noster.

**T**His Prayer excels al other in many respects, as being the *Gospels Epitome*, compiled by Wisdome it selfe, so large for matter, so short for phrase, so sweet for order, as that it deserueth worthily to haue both the Best and the Most place in our *Liturgie*. The *P* First, as guide to the rest: the Most, as a necessarie & complement to supplie whatsoever is wanting in other: and therefore it is vsed at the end of the *Letanie*, at the end of the *Communion*, at the end of *Baptisme*, at the end of other sacred actions: (as one fitly) *Tanquam sal omnium diuinorum officiorum.*

It hath three parts: { 1. A proeme; Our Father, &c.  
2. A petition; Hallowed be thy name, &c.  
3. A conclusion; For thine is kingdome, &c.

In

o *Margarinus Bibliothec. pat. tom. 4. col. 21.*  
i *Ibidem col. 37.*  
g *Col. 65.*  
h *Col. 1. 10.*  
i Imprinted at *Middleburgh* 1586.  
k Discourse of the troubles of *Franeckford*, pag. 7.

l *Pimentade staturei Christian. in India Orien.*

m *Bellarmin. de bonis operibus in particular. lib. 1. cap. 4.*  
n *Tertull. lib. de orat. cap. 1.*  
o *Cypr. ser. de orat. Dom.*  
p *Tertull. ubi supra.*  
q *Hooker Eccles. polit. lib. 5. §. 35.*  
r *Durandus rational. diuin. offic. lib. 5. cap. 5. §. 17.*



## The Pater Noster.

3

In the first note those three things required in an absolute agent:

1. Will, because he is ours: for euery one wisheth well vnto his owne, and hee that doth not is worse then an Infidell: 1.Tim.5.8.
2. Skill, because a father. Your Father knoweth whereof you stand in need: Matth.6.8.
3. Power, because in Heauen. Strength commeth from heauen: 1.Macchab.3.19.

So that if we aske, we shall haue; if seeke, we shall find; if knocke, it shall be opened vnto vs: because God is a Father, Our Father, our Father in heauen.

Our] Admonisheth vs of <sup>c</sup> mutuell loue; for without loue, there is no true faith, and without true faith, no true prayer: Rom.14.23. As the Serpent doth cast vp all his poison before he drinke, so we must degorge our malice before we pray.

Father] Vsed heere rather <sup>e</sup> essentially, then personally. So, God is a Father in creation: Deut.32.6.

In education, Esai.1.2. πατήρ quasi u παύτας θεός; happilie more fitly, παύσαι θεός.

In instruction, { Inwardly by his Spirit: Rom.8.26.  
Outwardly by his Preachers: Matth. 10.20.

In compassion: Psalm.103.13.

In correction: Heb.12.6. \* Qui excipitur e numero flagellatorum, excipitur e numero filiorum.

In yeeres: Dan.7.9.

But a Father in respect of his adoption y more principally: Rom.8.15.16.

In Heauen { Mysticall: as <sup>z</sup> Augustine and <sup>a</sup> Ambrose construe it: in holy men of heauenly conuersation. Who are his proper <sup>b</sup> temples and <sup>c</sup> houses in whom hee will dwell: Ioh.14.23.

Materiall: as other generally: for albeit he be present euery where, yet he doth manifest

<sup>c</sup> Cyp. ubi supra & Ambros. lib. 5. cap. 4. de sacramentis.

<sup>e</sup> Ursinus Cat. tit. de precat. & Magdeburg. cent. 1. col. 139. <sup>u</sup> Germanus Patriarc. Constant. exposit. orat. dom.

<sup>x</sup> Glossa in loc.

<sup>y</sup> Cyp. August. Ambros. &c.

<sup>z</sup> Lib. 2. de ser. dom. in monte. tom. 4. fol. 812.

<sup>a</sup> Vbi sup. celum est ibi ubi cessat culpa.

<sup>b</sup> 1. Cor. 3. 16.

<sup>c</sup> Hebr. 3. 6.

nifest himselfe to blessed soules and Angels in heauen, and to vs in glorie from heauen especially: Psal. 19. 1. Gen. 19. 24. 1. Theff. 4. 16.

## Petition.

**T**He petion in the iudgements of <sup>d</sup> neotericall authors hath six branches: whereof three concerne our loue, wherewith we loue God in himselfe, and three wherewith we loue our selues in God: in <sup>e</sup> signe whereof the pronowne *Thy*, is affixed to the three first, *thy name, thy kingdome, thy will*: but the pronownes *Us*, and *Ours*, to the rest, *Our bread, our trespasses, leade vs not &c.*

Or (as <sup>f</sup> other diuide) the petition is, } *Precatio bonorum.*  
*Deprecatio malorum.*

{ First concernes Gods glorie, *Hallowed be thy name.*

A request for good things, whereof the

{ Rest our good,   
 & of

{ Glorie; *Thy kingdome &c.*

{ Grace; *Thy wil &c.*  
Nature; *Giue vs this day our daily bread.*

{ Past, *Forgiue vs our trespasses &c.*

{ To come; *Leade vs not into temptatio.*

{ *Malum culpa*, an euill which is sin

A deprecation of euill, which is of <sup>h</sup> two sorts:

{ *Malum poena*, an euill which is a punishment for sinne, *Deliver vs from* <sup>i</sup> euill

{ Internall and helish conscience.

{ Externall, bodily dangers.

{ Eternall, euerlasting death.

In one word, from all that thou seeest euill for vs <sup>k</sup>, be it prosperitie, or aduersitie: so we pray in the Letanie; *Good Lord deliuer vs in all time of our tribulation, in all time of our wealth, &c.* <sup>l</sup> *Nondum enim sumus in eo bono, ubi nullum patimur malum.*

<sup>m</sup> Other

<sup>d</sup> Caluin. Instit. lib. 3. cap. 20.

<sup>e</sup> 35.

Maldonat. & Jansen. in loc.

<sup>e</sup> Caietan. com.

in 2<sup>a</sup>. Thom.

quest. 83. art. 9.

<sup>f</sup> Albertus & Gorran. in Matth. 6.

<sup>g</sup> Gorran. Guido manipul. curat. vel ut aliq, summum, medium, in finum.

<sup>h</sup> Tertull. lib. 2. cont. Marcion. cap. 14.

<sup>i</sup> Agreeable to the Churches exposition in the common Catechisme:

& Melancthon. loc. com. tit. inuocat.

<sup>k</sup> Bellarm. Cat. cap. 4.

<sup>l</sup> Augustin. epist. 121. cap. 11.



## The Pater Noster.

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<sup>m</sup> Other affirme that the first three petitions are concerning the life to come: the last three concerning the life present: that which is in the middle, *Give vs this day our daily bread*, concerning both.

These seuen (if we make so many petitions) are <sup>n</sup> correspondent to the seuen gifts of the blessed Spirit, Esai. 11.2. and seuen beatitudes, Matth. 5. <sup>o</sup> against the seuen capitall sinnes: <sup>p</sup> *Ramus* hath obserued that this prayer answereth the Decalogue.

God is our Father: Ergo, we must haue no other gods.

In heauen: Ergo, no grauen Image, &c.

Hallowed be thy name: Ergo, not take his name in vaine.

Thy kingdome come, thy will be done: Ergo, we must sanctifie the Sabbath, and worship him according to his word.

*Give vs this day our daily bread*, that hauing sufficient, we may be rather helpfull, *Honor thy father*, &c. then hurtfull, by wronging our neighbour, in deed, *Thou shalt not kill*, not commit adultery, not steale: In word, *Thou shalt not beare false witnesse*, &c.

*Lead vs not into temptation*: Ergo, not conet our neighbours house, nor his wife, &c.

*Forgiue vs our trespasses*: Ergo, bound to keepe the whole law: which occasioned <sup>q</sup> *Luther* to say, *Docet oratio dominica nos esse quotidianos peccatores, & totam vitam esse poenitentiam*: all our life to be nothing else but a <sup>r</sup> *Lent* to prepare our selues against the Sabbath of our death, and Easter of our resurrection.

## Conclusion.

SOME cauill at our Seruice book for omitting this clause; Syet <sup>f</sup> *Caluin* doth acknowledge that it is not extant in any Latine copies: of which <sup>t</sup> *Erasmus* and <sup>u</sup> other Diuines haue sundrie coniectures. Howsoeuer, the Church is blamelesse, seeing our <sup>x</sup> Bible, which is *Index quo*, receiueth it, and the Minister, which is *Index qui*, the speaking booke, doth vsually repeate it: and so saying it, in their opinion wee doe well: and not saying it, according to the paterne

B 3

of

<sup>m</sup> *Durandus* rational. diuin. lib. 4. cap. 47. §. 8.

<sup>n</sup> *Beauxamis* har. Euang. tom. 2. fol. 220.  
<sup>o</sup> *Durandus* 2 bi supra, §. 9.  
<sup>p</sup> *De religione christian.* lib. 3. cap. 3.

<sup>q</sup> *Loc. com. tis.* de inuocat.  
<sup>r</sup> *Bernard* ser. 3. de ieiunio quadrages.  
<sup>f</sup> *Institut.* lib. 3. cap. 20. §. 47.  
<sup>t</sup> *Annot. in locum.*

<sup>u</sup> *Jansen.* & *Maldonat.* in loc. *D. Fulke* answer to *Rhem. presb.* sect. 8.  
<sup>x</sup> *Matth.* 6. 13.

of all the Latine, and some of the Greeke Fathers, and of S. Luke himselfe, not ill.

It containes } A reason of our prayer ; *for thine is king-*  
                               } *dome, &c.*  
                               } A testification of our assurance that God  
                               } will heare our prayer, *Amen.*

*Thine is*] Earthly Princes haue kingdome, power, and glorie from God, Dan. 2. 37. but God hath all these from, and in himselfe: 1. Chron. 29. 11. Seeing he hath interest in all things, it is our dutie to come vnto him for euery thing: and as he hath right to all, so power to dispose of all: and therefore we cannot do any thing we desire, but by power receiued of him. And if his be power and kingdome, then it followeth necessarily, that his is all glorie. Therefore we must inuocate his holy name, that hereby we may giue him his due. This one dutie is *Alpha*, and *Omega*, the first thing we must beg, *hallowed be thy name*: and the last we must performe, *Thine is is glorie: for euer*] y It is a Rabbinical conceit that the last Psalme hath thirteene *Halleluiahs* answering thirteene properties in God, specified, Exod. 34. 6. 7. Now in that the Prophet doth begin and end with *Halleluiah*, stirring vs vp in euery verse of that Psalme, and in euery sentence of euery verse, to praise the Lord, he doth insinuate that this one is our only seruice: for whereas after twelue *Halleluiahs* a thirteenth is added, it doth signifie, that wh en we haue done all, we must begin againe with Gods praise, that as his mercie is from euerlasting, to euerlasting, from euerlasting predestination, to euerlasting glorification; so our praise for euer and euer: heere we must begin the Psalme of glorie, but because God hath appointed in this short life, that we should not sing in *Longs*, but (as Musicians speake) in *briefes* and *semibriefes*, it must be continued in the quier of heauen hereafter, or in this world for euer and euer <sup>2</sup> *intentionally*, though not *act ually*. For as the wicked <sup>a</sup> if he could liue for euer, would sin ne for euer; so the good man, if God should suffer him to breathe on earth for euer and euer, he would not cease to serue him euer and euer.

y Genebrardus  
in ult. Psalm.

<sup>2</sup> Thomas 22.<sup>e</sup>.  
quest. 83. art. 14.  
<sup>a</sup> Ioan de com-  
bis: Theolog.  
compend. lib. 7.  
cap. 21.

*Amen*]



## O Lord open thou our lips.

7

*Amen.*] The which word is the <sup>b</sup> seale of all our petitions, to make them authentical: importing <sup>c</sup> both assent, and assurance that our requests shall be granted. And therefore (as <sup>d</sup> one notes aptly) this *amen*, is of more value then al the rest, by how much our faith is more excellent then our desire: for it is a testification of our faith, whereas all the petitions are only testifications of our desire. <sup>e</sup> *Ludolphus* hath comprised all in this short paraphrase.

<sup>b</sup> Hieron. in  
6. Math.  
<sup>c</sup> Church Cat.  
*Musculus, Vrsi-  
nus, &c.*  
<sup>d</sup> Perkins vpon  
the Lords  
praier.  
<sup>e</sup> *De vita Chri-  
sti. part. 1.  
cap. 37.*

**P**ater noster: Excelsus in creatione, suavis in amore, diues in hereditate; *quies in caelis*: speculum æternitatis, corona iucunditatis, thesaurus felicitatis. *Sanctificetur nomen tuum*: vt nobis sit mel in ore, melos in aure, iubilum in corde. *Adueniat regnum tuum*: non illud modò potentia, quod nunquam eueritur, sed istud gratia, quod sæpius auertitur: adueniat ergo iucundum sine permixtione, tranquillum sine perturbatione, securum sine amissione. *Fiat voluntas, non nostra, sed tua, sicut in Calis* ab Angelis, sic etiam in terra ab hominibus: vt omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus. *Panem*, doctrinalem, sacramentalem, victualem, nostrum: sed ne putetur a nobis, dicimus *da nobis: quotidianum*, qui sufficiat nobis. *Et dimitte nobis debita nostra*. Quæcunque contra te commissimus, aut contra proximos, aut contra nosmet ipsos. *Sicut & nos dimittimus debitoribus nostris*, qui nos offenderunt, vel in verbis, vel in personis, vel in rebus. *Et ne nos inducas in tentationem*; mundi, carnis, Diaboli. *Sed libera nos à malo*, præsentis, præteriti, futuro. Hæc potes, quia tuum est regnum & potentia; hæc vis, quia tua gloria, nunc & in secula, *Amen.*

Psal. 51. 15. Lord open thou my lips, and my mouth shall shew forth thy praise.

**A**s man is a little world in the great, so the tongue a great world in the little. <sup>f</sup> *Nihil habet medium, aut grande malum est, aut grande bonum*. If good (as *Eunapius* said of that famous Rhetorician) a walking librarie, a whole Vniuersity

<sup>f</sup> Hieron. poster.  
exposit. in  
Psal. 119.

g Cap. 3. 6.

h Plutarch.

Æsop.

i Pars optima

digna que sit

hostia. Prudent.

hym. de Roman.

martyr.

Vniuersity of edifying knowledge : but if bad (as s. *James* doth tel vs) *a world of wickednesse*. No<sup>h</sup> better dish for Gods i publike seruice, when it is well seasoned: againe, none worse when il handled.

So that if we desire to be doore-keepers in Gods house, let vs entreat God first to be a doore-keeper in our house, that he would shut the wicket of our mouth against vnfauiory speeches, and open the doore of our lippes, that our mouth may shew forth his praise. This was *Dauids* prayer, and ought to be thy practise, wherein obserue three points especially :

Who : the Lord.

What : open my lips.

Why : that my mouth may shew thy praise.

For the first : man of himselfe cannot vntie the strings of his own stammering tongue, but it is God only which openeth a<sup>k</sup> *doore of utterance*. When we haue a good thought it is (as the schoole doth speake) *gratia infusa*; when a good word, *gratia effusa*; when a good worke, *gratia diffusa*. Man is as a locke, the spirit of God as a key,<sup>l</sup> *which openeth and no man shutteth*; againe, *shutteth, and no man openeth*. Hee did open the heart of *Lydia* to conceiue well, *Act. 16*. the eares of the Prophet to heare well, *Esay 50*. the eies of *Elishaes* seruant to see well, *2. Kings 6*. and here the lips of *Dauid* to speake well. And therefore whereas in the former verse he might seeme too peremptorie, saying, *my tongue shall sing of thy righteousness*; he doth as it were correct himselfe by this latter edition, and second speech : O Lord I find my selfe, of my selfe, most vnable to sing or say, but *open thou my lips*, and touch thou my tongue, and then I am sure my mouth shall shew thy praise.

This doctrine sheweth in generall our dependance on God, in<sup>m</sup> *whom we liue, and moue, and haue our being*; from whom onely commeth<sup>n</sup> *euery good and perfect gift*.

Man is Gods image : *Gen. 1. 26*. Some<sup>o</sup> translators vse the word which signifieth a shadow. Now as an image or a shadow doth onely moue as the body whereof it is a likenesse; when the body doth stretch forth an arme, the shadow

m *Acts 17. 28*.n *James 1. 17*.o *Didacus de**la Vega. con. 7.**super Psal. 4.**pœnitential. &**Oleaster in cap.**1. Gen.*



## O Lord open thou our lips.

9

shadow presently hath an arme; when the bodie doth put foorth a legge, the shadow hath a legge. So man in all his actions, as a shadow depends on God, as the sole foundation of all his being.

In more particular, this ouerthroweth all workemongers, and (if I may so speake) babling word-mongers. If a man cannot open his owne lips to praise God, much lesse direct his owne heart to please God: if not able to tune his tongue, let him not presume to turne his soule.

And if a man cannot open his mouth aright, let him not picke it with a false key, but rather pray with *David* in the 141. Psalme: *Set a watch O Lord before my mouth, and keepe the doores of my lips.* As it is absurd in building to make the porch bigger then the house; so, monstrous in nature, when wee commit burglarie, breaking the doores and pulling downe the barres of our mouth, that the narrow passage may be made wide for our bigge words, and high conceits. A foule fault when our words are either too many, or too mightie: Ecclesiastes 5.1.

2. Point what: *Open my lips.*

*David* elsewhere thinkes our mouth too much open, and *S. James*, that our tongue is too glib and vnrule. *Lingua facile volat, & ideo facile violat* (saith *Bernard*.) In old age, when all other members are dull and stiffe, the tongue notwithstanding is quicke and nimble. What neede any then pray for opening their lips? I answere with the Prophet *Jeremie*, chap. 4. vers. 22. *They are wise to doe euill, but to doe well they haue no knowledge.* Men haue tongue enough to speake ill, an open mouth to blaspheme God, and slander their neighbour; but like *Plinies Astomi*, no mouth, no lippes, no tongue, possessed with a dumbe diuell when they should speake well.

*Hierome*, y *Basil*, *Euthymius*, and other ancient Doctors obserue, that naturall corruptions, and actual sinnes are the very rampiers which stop this free passage. So *David* himselfe doth expound himselfe, vers. 14. *Deliver me from blood guiltinesse, O God, and my tongue shall sing of thy righteousness.* His vnthankfulnesse did crie: his adulterie crie: his mur-

C

ther

P Dan. 5. 23.

q Locus contra

Pelagianos, uti  
Genebrardus in  
loc.r Ecclesiasticus  
28. 24.

s Psal 14. 5.

t Cap. 3. 8.

u Serm. de Tri-  
plici custodia  
manus, lingue,  
cordis.x Erasmus com.  
de lingua, &  
August. lib. 10.  
Confess. cap. 37.  
quotidiana for-  
nax est humana  
lingua.

y In locum.

ther crie vnto the Lord for reuenge : but alas, himselfe was mute, till God in exceeding great mercie did stop the mouthes of his clamorous aduersaries, and gaue him leaue to speake.

Here we note the great *wisedome of the Church*, assigning this place to this versicle in this booke : namely, before the *Psalmes, Lessons and Collects*: and yet after the *Confession* and *Absolution* of our sinnes, insinuating that our mouthes are silenced only by transgression, and opened only by God: and therefore when wee meete together in the Temple to bee thankfull vnto him, and to speake good of his name, wee must craue first, that according to the multitude of his rich mercies, hee would pardon all our old sinnes, and then put into our mouth a new song : that, as the seruice is holie, the time holie, the place holie; so we likewise the <sup>z</sup> persons holie, who sing, Holy, holy, holy, &c.

*Deus faciat tam commodum, quàm Ecclesia fecit accommodum.* Our fathers in this imitated the learned *Hebrew Doctors*, inioyning that this verse should be said at the beginning of euery prayer, in <sup>a</sup> *tractatu Berachoth*: that is, their Liturgie, being the first part of the Talmud, as *Petrus Galatinus lib. 1. cap. 5. de Arcanis*, & *Sixtus Senensis Bibliothec. lib. 2. pag. 121.*

*My lips*] A part for the whole, sufficient abilitie to praise God: *Ex abundantia* <sup>b</sup> *cordis os loquitur.* He doth intreate God then, as before, for a cleane heart, and a right spirit, that his <sup>c</sup> old ioyes of conscience may bee renewed, and all the whole man thoroughly repaired, a good <sup>d</sup> desire to begin, a ready will to continue, a constant resolution to end in Gods holie seruice.

The key of the mouth ought not to stand in the doore of the lippes, but to be kept in the cabinet of the minde.

*For* <sup>e</sup> *the heart of fooles is in their mouth, but the mouth of the wise is in their heart.* David therefore doth desire first a new <sup>f</sup> soule, then a new song. The tongue is ambassadour of the minde; as often as we speake without meditation before, so often the messenger runneth without his errand.

And

<sup>a</sup> *Pulchra non est laus in ore peccatoris.*  
*Hieron. in loc.*

<sup>a</sup> *Genebrardus in locum.*

<sup>b</sup> *Mat. 12. 34.*

<sup>c</sup> *Musculus in locum.*

<sup>d</sup> *Lucas Loffius in locum.*

<sup>e</sup> *Ecclesiasticus 21. 26.*  
<sup>f</sup> *verse 10.*



## O Lord open thou our lips.

II

And idle words are not little finnes, of which one day wee shall giue great account.

8 Mat. 12. 36.

The mind then and the mouth must goe together: in ciuill communication, hee that will not speake idly, must thinke what he speakes; and he that will not speake falsely, must speake what he thinks. In holy deuotion, God must be praised vpon well<sup>h</sup> tuned Cymbals, and loud Cymbals, in his quier: first *tune well*, a prepared<sup>i</sup> heart, then *sound well*, a cheerfull tongue like the <sup>k</sup> pen of a ready writer. Albeit *mentall* prayer at sometime, and in some place be sufficient: yet <sup>l</sup> *vocall*, in Gods publike worship, is necessary to stir vp and blow the coales of zeale both in our selues and others. *Open lips in open seruice.*

<sup>h</sup> Psal. 150. 5.

<sup>i</sup> Psal. 108. 1.

<sup>k</sup> Psal. 45. 2.

<sup>l</sup> Thom. 22<sup>e</sup>.

quest. 83. art. 12

Why: 3. part.

*That my mouth may shew thy praise.*] That as of<sup>m</sup> thee, and through thee, and for thee are all things; so to thee may be praise for euermore. See *Pater Noster*.

<sup>m</sup> Rom. 11. 36.

God is of himselfe, and in himselfe so great, so good, as that we cannot any way detract or adde to his glory. *Nec melior si laudaueris, nec deterior si vituperaueris.* I answere, though we cannot make Gods praise greater in it selfe, yet we may make it seeme greater vnto other; it is our dutie to *shew forth his praise* in all our words and actions too: for albeit we cannot make a new God, and a new Christ, (as the Papiſts doe) yet our good example, and gracious speech, may make little Christ a great Christ; occasion all those with whom we conuerse to magnifie the Lord now, who little regarded him before. See the *Magnificat*.

<sup>n</sup> August. in

Psal. 134.

*Non augetur benedictione, nec minuitur maledictione nostra. Idem in Psal. 66.*

This annunciation of praise consists of often repetition and particular enumeration of Gods especiall goodnesse toward vs. <sup>o</sup> *Augustine* therefore doth glosse the text thus: *Laudem tuam, quia creatus sum. Laudem tuam, quia ut confiterer iam monitus sum. Laudem tuam, quia peccans non derelictus sum. Laudem tuam, quia ut securus essem mundatus sum.*

<sup>o</sup> In locum tom.

8. fol. 339.

<sup>p</sup> *Hugo* comprehends all, which concernes vs all, in foure words: God is to be praised, *quia Creator ad esse, Conservator in esse, Recreator in bene esse, Glorificator in optimo esse: qui*

<sup>p</sup> *Hugo Cardinal. in Luc. cap. 10. 27.*

<sup>q</sup> *August. de lib. arbitrio lib. 3. cap. 15.*

<sup>u</sup> *Esay 19 18.*

<sup>z</sup> *Esay 50 4.*

<sup>7</sup> *Prou. 25. 11.*

*q non reddit Deo faciendo quod debet, reddet ei, patiando quod debet.*

The whole text doth teach all men generally the language of *Canaan*,<sup>u</sup>, that is, what and how to speake, that their mouth may glorifie God, and edifie their brethren. Especially Pastors to <sup>x</sup> *minister a word in time to the weary*; so to tune their notes, as that they may be *like apples of gold with pictures of siluer*. In all their sermons to preach *Iesus* for *Iesus*, hunting not after their owne, but his glory. Lord open my lips that my mouth may shew not *My praise*, but *Thy praise*, saith *Dauid*.

*Gloria Patri.*

<sup>z</sup> *De religione Christian. lib. 1. cap. 19.*

<sup>a</sup> *Ex notat patrem: per filium: in spirit. sanct.*

*Lombard. lib. 1.*

*sent. dist. 36. &*

*Augustin. de*

*Trin. lib. 6. cap.*

*10.*

<sup>b</sup> *Epistol. 78. &*

*Melanct. expo-*

*sit. symbol. Ni-*

*cen. tom. 1. fol.*

*403.*

**T**His Hymne is of good credit, and great antiquity.<sup>z</sup> *Ramus* acknowledgeth ingenuously both. It is a paraphrasticall exposition of that excellent speech, *Rom. 11. 36.* <sup>a</sup> *Of him, and through him, and for him are all things, to him be glory for ever, Amen:* vsed in the Church to manifest our sound iudgement in matter of doctrine concerning the sacred Trinitie. We must (saith <sup>b</sup> *Basil*) as we haue receiued, euen so baptize, and as we baptize, euen so belecue, and as we belecue, euen so giue glory. Baptizing we vse the name of the Father, of the Sonne, of the holy Ghost: confessing the Christian faith, we declare our beliefe in the Father, and in the Sonne, and in the holy Ghost: ascribing glory to God, we giue it to the Father, and to the Sonne, and to the holie Ghost. And howsoeuer *Anabaptisticall Antipodes*, out of their ambitious humour to contradict all other, and heare themselves only speak, would haue thrust out of the Church all solemne set formes of holy seruice: yet *Gloria Patri* stands still, and like a true Martyr doth shew the greatest countenance in lowest estate.

For antiquitie, such as looke lowest affirme that it was ordained first by <sup>c</sup> *Damasus*, ann. Dom. <sup>d</sup> 376. Others, that it was enacted in that famous Councell of *Nice*, consisting of 318. Bishops vnder *Constantine* the Great, ann. <sup>e</sup> 320.

*Fabadius* in lib. *aduersus Arrian*. insinuates, that it was vsed in the Church long before. The curious in this point may

<sup>c</sup> *Alcuinus lib. de offic. diuin.*

<sup>d</sup> *Florilegus fol.*

*104.*

<sup>e</sup> *Magdeburg.*

*Cent. 4. col. 617.*





<sup>1</sup> For he made  
this Psalm.  
Heb. 4. 7.

For the first: <sup>1</sup> *David* is not content alone to praise God; but exciteth all other about him to doe the same: *O come let vs sing.* Now *David* may be considered

Asa	{	Private man.	{	Prince.
		Publike person,		Prophet.

Here then is a threefold paterne in one: An example for Masters to stir vp their familie; an example for Preachers to exhort their people; an example for Princes to prouoke their subiects vnto the publike worship of the Lord. It becometh great men, especially to be good men: as being <sup>m</sup> *unprinted statutes*, and <sup>n</sup> *speaking lawes* vnto the rest. This affection was in <sup>o</sup> *Abraham*, <sup>p</sup> *Paul*, <sup>q</sup> *Iosua*, and ought to be in all, <sup>r</sup> *exhorting one another while it is called to day.*

You hold it a good rule in wordly businesse, not to say to your seruants, Come ye, goe ye, arise ye: but, let vs come, let vs goe, let vs arise. Now, shall the children of this world be wiser in their generation, then the children of light? Do we commend this course in mundane affaires, and neglect it in religious offices? Assuredly if our zeale were so great to religion, as our loue is towards the world; Masters would not come to Church (as many doe) without their seruants, and seruants without their masters; parents without their children, and children without their parents; husbands without their wiues, and wiues without their husbands: but all of vs would call one to another, as <sup>s</sup> *Esay* prophesied; *O come let vs goe vnto the mountaine of the Lord, to the house of the God of Iacob, hee will teach vs his waies, and wee will walke in his paths.* And as *David* here practised, *O come let vs sing to the Lord, let vs heartily reioyce in the strength of our saluation.*

*How*] First where; before the Lord, before his presence, vers. 2. 6. God is euery where; *Whither shall I goe from thy spirit? or whither shall I goe from thy presence?*

True: God is a circle, whose Center is nowhere, Circumference euery where: yet is he said in holy scripture to dwell in <sup>u</sup> *heauen*, and to be present in his Sanctuarie more specially;

<sup>m</sup> *Greg. Nazian.*  
<sup>n</sup> *Arist.*  
<sup>o</sup> *Gen.* 18. 19.  
<sup>p</sup> *1. Cor.* 9. 22.  
<sup>q</sup> *Iosua* 24. 15.  
<sup>r</sup> *Heb.* 3. 13.

<sup>s</sup> *Esay* 2. 3.

Where.  
<sup>t</sup> *Psal.* 139. 7.

<sup>u</sup> *Mat.* 6. 9.



## The 95. Psalme.

15

cially; manifesting his glory from heaven, his grace in the Church principally. For hee said in the<sup>x</sup> Law, *In all places where I shall put the remembrance of my name, I will come vnto thee:* and in the<sup>y</sup> Gospell, *Where two or three are gathered together in my name, there am I in the midst of them.* Albeit euery day be a sabbath, and euery place a Sanctuary for our priuate deuotions, according to the particular exigence of our occasions; yet God hath allotted certaine times, and certaine places for his publike seruice: *Leuit. 19. 30. Ye shall sanctifie my Sabbaths, and reuerence my Sanctuarie.*

<sup>x</sup> Exod. 20. 24.<sup>y</sup> Mat. 18 20.

God is to be worshipped euer, and euery where. Yet the *seuenth of our time*, and the *tenth of our lining*, must more specially be consecrated to that honour which he requires in the Temple. And therefore<sup>z</sup> *Caluin* is of opinion that *Dauid* vttered this speech vpon the sabbath: as if hee should say, Come let vs sing to the Lord, not in priuate only, but let vs come before his presence with thanksgiuing. As in the 100. Psalme: *Goe your way into his gates, and into his courts with praise.*

<sup>z</sup> *Comment. in locum.*

The consideration of this one point, that God is in euery place by his generall presence; in this holie place by his especiall presidence, may teach all men to pray not hypocritically for fashion, but hartily for conscience; not onely formally to satisfie the law, but also sincerely to certifie our loue to the Lord our maker, giuing vnto<sup>a</sup> *Cesar* the things which appertaine to *Cesar*, and vnto God the things which belong to God. That we may not only praise where we should, but, as it followeth in the diuision *Whereto*: *Let vs sing to the Lord; let vs reioyce in the strength of our saluation, let vs shew our selues glad in him.*

<sup>a</sup> *Mat. 22. 21. Si Cesar in Nummo querit imaginem suam, Deus non querit in homine imaginem suam? Augustin. enar. huius Psalmi. Whereto.*

Euery one in his merrie mood will say; Come let vs sing, let vs hartily reioyce: But as good neuer a whit as neuer the better. Silence is a sweeter note then a loud, if a leaud sonnet. If we will needs reioyce, let vs (saith<sup>b</sup> *Paul*) reioyce in the Lord: if sing, saith *Dauid*, *let vs sing to the Lord.*

<sup>b</sup> *Philip. 4. 4.*

Vaine toyes are songs sung to the world; lasciuious ballads are songs sung to the flesh; Satyricall libels are songs sung to the Diuell; onely *Psalmes and Hymnes, and spirituall songs*

<sup>c</sup> Coloss. 3. 16.  
<sup>d</sup> Tom. 8. fol.  
 730.

songs are <sup>c</sup> *melodie for the Lord. Pie debes Domino exultare si vis securus mundo insultare*, saith <sup>d</sup> *Augustine* vpon this text: we may not exalt but insult ouer the world, the flesh, the diuell; our exaltations and exultations are due to God only.

*Venite exultemus Domino.*

**L** Et vs worship and fall downe and kneele before the Lord our maker: not before a Crucifix, not before a rotten Image, not before a faire picture of a foule Saint: these are not our makers, we made them, they made not vs. Our God, vnto whom we must sing, in whom wee must reioyce, before whom we must worship, is a great King above all gods: hee is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall downe and worship our *Ladie*, but our *Lord*; not any *Martyr* but our *Maker*; not any *Saint* but our *Sauour*: O come let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation.

Wherewith.

Comely gestures in the Church.

*Wherewith*: with voyce, *Let vs sing*; with soule, *let vs heartily reioyce*; with hands and knees, *let vs fall downe and kneele*, with all that is within vs, with all that is without vs; he that made all, must be worshipped with all, especially when we come before his presence.

Here let vs make a stand, and behold *the wise choice of the Church*, assigning this place to this Psalm, which exciteth vs to come to the Temple quietly and iointly, *Come let vs sing*; and when wee are come, to demeane our selues in this holie place *cheerefully, heartily, reverently*. I would faine know of those who despise our Canons, as not agreeable to the Canon of holy Bible, whether their vnmanly sitting in the time of diuine seruice be this kneeling; whether their standing bee this falling downe; whether they giue God their heart, when as they will not affoord him so much as their hat; whether their lowring vpon their brethren, bee singing to the Lord; whether their dutie required here, bee to come in, to goe out, to stay in the Temple, without any respect of persons, or reuerence to place.

<sup>e</sup> Sum. confer.  
 pag. 27.

I would such as doe imitate the Turks in <sup>e</sup> *habite*, would likewise



likewise follow them in humble comportsment while they pray: *f Magnacum Ceremonia, & attentione sacris suis intersunt Turca: nam si vel digito scalpant caput, perijisse sibi precationis fructum arbitrantur: quid enim sicum Bassis sermo tibi habendus, ergo multo magis sicum Deo.* Thinke of this yee that forget God, hee will not bee mocked, his truth is eternall, heaven and earth shall passe, but not one iot of his word shall passe: if an Angell from heaven, or diuell on earth, if any priuate spirit shall deliuer vnto you rules of behauour in the Church, contrarie to this Canon of Gods owne spirit, let him be accursed, *Anathema.* *Let vs sing, let vs worship, let vs,* who feare God and honour the King, *fall downe and kneele before the Lord our maker.*

Thus much of *Dauids* exhortation to praise God. The reasons why we should praise, follow. Set downe

First briefly, God is our *Creator*; therefore *let vs worship and fall downe and kneele before the Lord our maker,* vers. 6. He is our *Redeemer*; therefore *let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation:* vers. 1.

Secondly, more at large from his } Mercies in generall: vers. 3. 4. 5.  
} Iudgements.

*For the Lord is a great God:* ] Most mightie, almightie, able to doe whatsoeuer he will, and more then he will too. *See the Creed.*

In himselfe so great, that the heauen of heauens cannot containe him, much lesse any barren braine inwombe him: and therefore *Dauid* here being not able to set downe the least peece of his greatnes in the *positive* degree, comes to the *comparative*, shewing what he is in comparison of other: *A great King aboue all gods.*

As being more excellent and mightie then any thing, or all things that haue the name of God,

Whether they be Gods in	{	Title,	{	g Angels in heauen.	
			{	h Princes on earth.	
	{	Opinion	{	As i gold is the couetous	
			{	mans god, k bellicheere	
			{	the Epicures god, an <sup>l</sup> Idoll	
			{	the superstitious mans god.	
				D	Now

*i Angerius Ruf-  
bequius legat.  
Turcicae epist. 3.*

*g Elohim.  
Psal. 8. 5.  
h Psal. 82. 6.  
i Coloss. 3. 5.  
k Philip. 2. 19.  
l Psalm. 96. 5.*

<sup>m</sup> Heb. 1. 14.<sup>n</sup> Prov. 8. 15.<sup>o</sup> Rom. 13. 1.<sup>p</sup> Psal. 50. 1.<sup>q</sup> Ecclesiast. 5. 7.<sup>r</sup> Tertullian ad Scapulam: Om-  
nibus maior  
dum solo Deo  
minor.<sup>s</sup> Augustin. in lo-  
cum.

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can destroy them. <sup>m</sup> Angels are his messengers, and <sup>n</sup> Princes his ministers, all <sup>o</sup> power is of the Lord. The manner of getting kingdoms is not alwaies of God, because it is sometime by wicked meanes; yet the power it selfe is euer from God, and therefore stiled in <sup>p</sup> Scripture, the *God of gods*, as the <sup>q</sup> Wise man saith, *higher then the highest*: for religion and reason tell vs, that of all creatures in heauen an *Angell* is the greatest; of all things on earth, an <sup>r</sup> *Emperour* is the greatest: but the Lord (as you see) is greater then the greatest, as being absolute Creator of the one, and maker of the other: <sup>s</sup> *Quantus Deus est qui Deos facit*! How great a God is hee that makes gods, yea & marres them too at his pleasure! surely this is a great God, & a great king aboue all gods. And therefore in what estate soeuer thou be, possesse thy soule with patience, reioyce in God, be strong in the Lord, and in the power of his might, feare no man, no diuell, no other god, he <sup>y</sup> is greater then al these shalbe thy defence; he will performe whatsoeuer in his word he did promise concerning this life & the next.

*In his hand are all the corners of the earth*] A reason to proue that God is a great King aboue all gods: he is a great God, because a king of gods: and he is a King of gods, because *in his hand are all the corners of the world*, subiect to his power and prouidence.

The most mighty Monarch on earth is king as it were but of a molehill, a Lord of some one angle: but in Gods hand are all the corners of the earth, and the strength of the hils. i. of most puissant potentates, in comparison of who al other are low valleyes; I say the strength & height of the hils are his.

*Antichrist* doth extoll himselfe <sup>t</sup> aboue all that is called God, and the Pope doth make himselfe Lord of Lords, vsurping the <sup>u</sup> whole world for his diocesse: yea hee hath a triple kingdome, according to his triple crowne; *Supernall*, extended to heauen, in canonizing Saints; *Infernall*, extended to hell, in freeing soules out of Purgatorie; *Terrestriall*, extended ouer the whole earth, as being vniuersall Bishop of the Catholique Church. But alas, vaine man, hee is but a fox in

an

<sup>t</sup> 2. Thess. 2. 4.<sup>u</sup> Harding con-  
fut. of Iewels A-  
polog. part. 2.  
cap. 3.



## The 95. Psalme.

19

an hole, many corners of the earth are not his; *England* (God be praised) is not his, *Scotland, Holland, Denmarke* not his, a great part of *France*, the greatest part of *Germany* none of his; many thousands in *Portugall, Italy, Spaine*, none of his; the great *Cham*, the *Persian*, the *Turke*, the least whereof is greater then himselfe, none of his. And albeit all the Kings of the earth should be drunken with his abomination, yet should he bee pastor vniuersall of the Church, but as the diuell is<sup>x</sup> prince of the world; not by his owne might, but by others weakenesse, as Saint *Paul* said, *He is our master to Whom we giue our selues as seruants to obey.*

<sup>x</sup> *Iob. 12. 31.*<sup>y</sup> *Rom. 6. 16.*

So likewise the gods of the superstitious Heathē haue not all the corners of the world: for, as themselues ingeniously confesse, some were gods of *y* water only, some of the wind, some of corne, some of fruite,<sup>z</sup> *Nec omnia cōmemoro, quia me piget quod illis non pudet.* As Heretikes haue so many Creeds, as heads: so the Gentiles (as<sup>a</sup> *Prudentius* obserued) had so many things for their god, as there were things *y* were good.

<sup>z</sup> *August. de ciuit. lib. 4. cap. 8.*<sup>a</sup> *Lib. 1. aduersus Symachum.*

*Quicquid humus, pelagus, cœlum, mirabile gignunt:*

*Id duxere Deos, colles, freta, flumina, flammæ.*

So that their god is not as our God,<sup>b</sup> *euē our enemies being Iudges.* Other hold some parcels of the earth vnder him, and some lay claime to the whole by vsurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

<sup>b</sup> *Deut. 32. 31.*

*The sea is his, for hee made it.* ] An argument demonstratiue, to shew that all the world is subiect to his power: and therefore in the Creed, after *Almightie*, followeth instantly, *Maker of heauen and earth.*

If any shall demaund why *Dauid* nameth heere first and principally the *Sea*, before all other creatures: answer may be giuen out of<sup>c</sup> *Plinie*; God, who is wonderfull in all things, is most wonderfully wonderfull in the *Sea*. Whether we consider (as<sup>d</sup> *Dauid* elsewhere:)

<sup>c</sup> *Lib. 32. nat. hist. in proœm. Ipsa se natura vincit numero. sis modis.*<sup>d</sup> *Psal. 104.*

- The {
1. Situation of it.
  2. Motion.
  3. Innumerable creatures in it.
  4. Wonderfull art of sailing on it.

D 2

Yet

<sup>e</sup> Gen. 19.

<sup>f</sup> Psal. 65. 7.

<sup>g</sup> Job. 38. 8.

<sup>h</sup> Psalm 33. 7.

<sup>i</sup> Job. 38. 11.

Yet God in the beginning<sup>e</sup> made this unruly foaming fuming beast, and euer since ruled it at his becke: for *hee stilleth the raging of the Sea, and the noise of his waues; & hee shutteth up this barking curre in the channell, as in a kennell; he laieth up the deepe, as in a<sup>h</sup> treasure house, saying to the waters,<sup>i</sup> Hitherto shalt thou come, but no further, and here shall it stay thy proud waues.*

Hitherto concerning the greatnes, and goodnes of God in generall. Now *David* in the seuenth verse proceedes, intimating that the Lord of all in common, is our God in speciall. Hee is the Lord our God, as being *the people of his pasture, and the sheepe of his hands*: that is, himselfe doth feede and fauour the Church in a more particular sort, committing this charge to none other. See preface of the *Decalogue*.

The last reason is from iudgement: for God vseth all meanes to winne men vnto him. The summe whereof is, that wee must not harden our hearts, and obstinately settle our selues in sinne, as our forefathers in the wilderness: but rather heare the voice of the Lord speaking vnto vs out of his word all the day long, the whole time of our life generally, but on the Sabbath day more specially, *lest in his anger hee sweare that wee shall not enter into his rest*. Reade this historie, Numb. 14. Exod. 17: for, as <sup>k</sup> *Paul* doth teach, *these things are written for our ensample, vpon whom the ends of the world are come. Lege historiam, ne fias historia*. The iudgements of God are like thunder claps, *pœna ad unum, terror ad omnes*. As in a Common-weale, places of execution are publike, *ad terrorem populi*, because (as *Plato* said) *Nemo prudens punit quia peccatum est, sed ne peccetur*. And another ancient Philosopher to the same purpose: *Malefici non per-eunt ut pereant, sed ut pereundo alios deterreant*. That the<sup>l</sup> State which had no benefit by their life, should make vse of their death. In like manner, almightie God in this huge Theater of the world, doth make some spectacles vnto other, all of vs being either actors, or spectators: and so by consequence must take example by other, or else make example to other. See *Epist. Dom 9. post Trinit.*

<sup>k</sup> I. Cor. 10. 11.

<sup>l</sup> Seneca lib. 1.  
de Ira. cap. 6.



*Te Deum*

21

*Te Deum.*

**T**Hat Hymnes accurately framed by deuout men according to the word, may be sung in the Church with the Psalmes of *Dauid*, and other spirituall songs taken out of the word; we can alleage precept, and example: Precept, Colos. 3. 16. *Admonish your selues in Psalmes and Hymnes, &c.* <sup>m</sup> *Marlorat* doth construe this of singing in the Church: and *Haymo*, that Hymnes were godly songs, inuented by the Christians of that age. For Gods holy Church hath vsed this custome from the <sup>n</sup> Primitiue times, euen vnto this present day.

Concerning *Te Deum* in particular: it is approued by <sup>o</sup> *Luther*, and held by our <sup>p</sup> *Martyrs* a good Creede: (as it is thought generally) composed by those two great lights of the Church, *Ambrose* <sup>q</sup> who was the most resolute Bishop, and *Augustine* <sup>r</sup> who was the most iudicious Doctor of all the Fathers.

It is reported by *Dacius*, a reuerend Bishop of *Millane*, that in his time, who liued vnder <sup>t</sup> *Iustinian* <sup>u</sup> anno 538. this Hymne was receiued and vsed in the Church: which argueth it of greater antiquity, then *vpstart Popery*. The *Nonelists* (as <sup>v</sup> *Augustine* writes of *Faustus* the *Manichee*) *Vel non intelligendo reprehendit, vel reprehendendo non intelligit*: Either too much passion, or else too little knowledge.

*Benedicite omnia opera.*

**T**His *Canticle* is a *rapsodie* gathered here and there from diuers Psalmes of *Dauid*, as the <sup>x</sup> marginall notes indigitate: cited often by the learned and ancient y fathers, and not censured for it by the *Lutheran Historiographers*. Cent. 5 colum. 219.

Imprinted at *Midelburg* with the *Dauidicall Psalmes* in English meeter: an honour denied vnto the *Church Psalter* in prose. In a word, I finde this Hymne lesse martyred then the rest, and therefore dimisse it, as *Christ* did the woman, *Iohn 8. Where be thine accusers? Hath no man condemned thee? no more doe I: goe thy way.*

D 3

*Bene-*

<sup>m</sup> In loc. & Caluin. Instit. lib. 3. cap. 20 §. 32.  
<sup>n</sup> Eusebius hist. lib. 2. cap. 7.  
<sup>o</sup> Dionysius de diuin. nom. c. 4.  
<sup>p</sup> Concilium Tolosan. 4. can. 12.  
<sup>q</sup> Bellarm. de bonis operibus in particular. lib. 1. cap. 12. & 14.  
<sup>r</sup> Fox Martyr. fol. 799.  
<sup>s</sup> Vigner. answer to Baronius. pag. 17.  
<sup>t</sup> Perkins Treat. Conscience. c. 2.  
<sup>u</sup> Greg. lib. 3. Dialog. cap. 4. Magdeburg. Cent. 6. col. 702.  
<sup>v</sup> Baron. tom. 7. fol. 294.  
<sup>w</sup> Con. Faustum lib. 22. cap. 34.  
<sup>x</sup> Of the Church Bible.  
<sup>y</sup> Cyp. serm. de lapsis & orat. Dom.  
<sup>z</sup> August. de Ciuit lib. 11. cap. 9. & de natura hom. cap. 16.  
<sup>aa</sup> Chrysof. hom. 4. ad pop.

## Benedictus. L V K E I. 68.

**T**He *Benedictus*, *Magnificat*, and *Nunc dimittis*, are said in the Church daily, whereas other Psalmes of *David*, *Asaph*, *Moses*, are read but monethly. The reasons hereof are manifest, and manifold; I will onely name two:

\* Hooker Eccle-  
siast. polit. lib. 5.  
§. 40.

First, these most excellent Hymnes (as <sup>z</sup> gratulations wherewith our Lord and Sauour was ioyfully receiued at his entrance into the world) concerne vs so much more then the Psalmes of *David*, as the Gospell more then the Law, and the new Testament more then the old. For the one are but prophecies of Christ to come, whereas the other are plaine discoueries of Christ already present.

Secondly, these songs are proper onely to *Christianitie*, whereas other Psalmes are common to the *Jewes*; as well as to the *Christians*, wherewith they praise God in their *Synagogue*, so well as we praise God in our Church. A Jew will sing with *Asaph* and *David*, that the *Messias* of the world shall come, but he cannot, he will not acknowledge with *Zacharias* and *Simeon* that he is come. So that the *Nonelist* herein misliking the Churches custome, doth seeme to play the Jew; which I rather ascribe to the lightnes of his folly, then to the waight of his malice. *Sententiam Ecclesia non intelligit,<sup>a</sup> sed amat suam, non quia vera est, sed quia sua est.*

\* August. con-  
fess. lib. 12. cap.  
25.

It is fitly placed after the second Lesson, as an Hymne of praise to magnifie God for the comfort we receiue by the sweet tidings of the Gospell; *Blessed be the Lord God of Israel, for visiting and redeeming his people.*

It hath two princi-  
pall parts: { 1. Concerning Christ and his king-  
dome.  
2. Touching Iohn the Baptist and his  
office. vers. 76. &c.

It is very remarkable, that *Zacharias* who was dumbe, vers. 20. doth now not onely speake, but also prophetic. He was made speechlesse, because he was faithlesse: but now be- lieuing, his lips are opened, and his mouth doth shew forth Gods praise: saying, *Blessed be the Lord.*

<sup>b</sup> Lib. 2. in Luc.  
cap. 1.

Let no man in his affliction despaire: for (as <sup>b</sup> *Ambrose* notes)



## The Benedictus.

23

notes) if we change our manners, Almighty God will alter his mind. *Nec solum ablata restituit, sed etiam insperata concedit*: He will not only restore that which was taken away, but also giue more then we can expect. <sup>c</sup> So he blessed the last daies of *Iob* more then the first: for whereas <sup>d</sup> he had but 7000. sheepe, 3000. camels, 500. yoke of oxen, and 500. shee asses: afterward the Lord gaue him 14000 sheep, 6000. camels, 1000. yoke of oxen, and 1000. asses. In the second of *Joel*; *If you will turne to me* (saith the Lord) *with all your heart, with fasting, weeping, and mourning, I will render vnto you the yeeres which the grasshopper hath eaten, the canker worme, and the caterpillar. And moreover, I will powre out my spirit vpon all flesh, and your sonnes, and your daughters shall prophesie, &c.* In the 9. of *Matth.* when Christ saw the faith of the palsie man, he did not only cure the sores of his body, but also the sinnes of his soule; *Sonne, be of good cheere, thy sinnes are forgiven thee.*

<sup>c</sup> *Iob* 42. 12.<sup>d</sup> *Iob* 1. 3.

In the first part two points are to be considered especially:

1. Who to be blessed; the Lord God of *Israel*.
2. Why: first for promising, then for performing redemption vnto the world.

*Blessed*] That is, praised, as *Psalme* 18. 47. *Matth.* 22. 39. So that *Zacharias* here remembring a great benefit, begins his Hymne with thanks, *Benedictus Dominus*. Hereby signifying, that it is our first and chiefe duty to be thankfull, to blesse God, who doth so wonderfully blesse vs in all the changes and chances of this mortall life, to say with <sup>e</sup> *Iob*; *The Lord giueth, and the Lord taketh, blessed be the name of the Lord.* God be praised, and the Lord be blessed, is the language of Canaan: whereas vnthankfulnesse is the diuels text, and the blasphemies of wicked men are Commentaries vpon it.

<sup>e</sup> *Iob* 1. 21.

*The Lord*] For, as <sup>f</sup> *Aristotle* said; *Praise is only vertues due*: but none is good, & except God. Other are to be praised in him, so farre forth as they haue receiued any gift or good from him, onely the Lord worthy to be praised in and for himselfe.

<sup>f</sup> *Lib.* 1. *Ethic.*

cap. 12.

<sup>g</sup> *Marke* 10. 18.

God

<sup>h</sup> *Beauxamis*  
in loc.

<sup>i</sup> *Euthymius.*

<sup>k</sup> *Maldonat. in*  
*locum.*

<sup>l</sup> *Psal. 56. 5.*

<sup>m</sup> *In Psalmum*  
*pradic.*

<sup>n</sup> *Rom. 9. 4. 5.*

<sup>o</sup> *Iansenius con-*  
*cord. cap. 5.*

<sup>p</sup> *Iob. 1. 23.*

<sup>q</sup> *Gorran. &*  
*Beauxamis in*  
*locum.*

<sup>r</sup> *Act. 3. 24.*

<sup>s</sup> *Matth. 17. 3.*

*God of Israel*] So called in <sup>h</sup> two respects: first, in regard of his loue towards them, as being *his peculiar incloser out of the Commons of the whole world*: Deut. 7. 6. Psalme 76. Esay 5.

Secondly, in regard of their seruice to him, hee <sup>i</sup> is God of other, will they nill they. Psal. 99. 1. The Lord is King, be the people neuer so impatient; he sitteth betweene the Cherubins, be the earth neuer so vnquiet: but Israel willingly submitted her selfe to serue him cheerefully with all her heart. The Diuell is prince of the world, because the wicked of the world be ready to giue place to his suggestions: but the Lord is God of *Israel*; that is, of all good men, because they resist Satan, and yeeld to his gouernment, desiring daily that his kingdome may come, and his will be done in earth as it is in heauen.

He doth vse this title, <sup>k</sup> rather then another, in generall, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but <sup>l</sup> Idols: that is, Diuels (as <sup>m</sup> *Euthymius* obserues.) In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised vnto the <sup>n</sup> *Iewes, Abraham and his seed for euer*: and therefore *blessed be the Lord God of Israel*.

*Why?* First for promising: then for performing.

The promises of God touching the *Messias*, are <sup>o</sup> two-fold:

1. Made by himselfe, to *Adam, Abraham, Isaac*: vers. 72. 73.

2. Made by his seruants: *As he spake by the mouth of his holy Prophets, which haue been since the world began*: vers. 70.

*He spake*] The Prophet is but the voice: God himselfe is the speaker, as *Iohn Baptist* said; *I am the p voice of him that crieth in the wildernesse*.

*By thy mouth*] in the singular number: for <sup>q</sup> albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

*Which haue been since the world began*] For <sup>r</sup> all the Prophets haue foretold of these daies. <sup>s</sup> In the transfiguration, *Moses and Elias* are said to talke with Christ: signifying hereby



*The Benedictus.*

25

hereby, (saith <sup>c</sup> *Origen*) that the Law and the Prophets, and the Gospell agree all in one. And therefore *Peter* was vnwise to make three Tabernacles for one.

<sup>c</sup> *Hom. 6 in cap. 8. Leuit.*

Holy Prophets: holy by

[Place, <sup>u</sup> separated frō the prophane vulgar, and consecrated to this high calling.

<sup>u</sup> *Caluin. in loc.*

Grace, for being hallowed and elected to this office, they

spake by the <sup>x</sup> holy Ghost: endued also with gifts of sanctification; in so much that Prophets, and holie men, heretofore were *voces conuertibiles*, as it is <sup>y</sup> obserued out of the old Testament, Gen. 20. 7. and new, Luk. 7. 16. Ioh. 9. 17.

<sup>x</sup> *2. Pet. 2. 21.*

<sup>y</sup> *Cyillus & Maldonat. in Ioan 9*

This may teach the Prophets in our time to be walking *Sermons, Epistles and holy Gospels* in all their cariage toward the people. *Pradicat vna voce, qui pradicat vita, & voce.* He doth preach most, that doth liue best.

As it is said of *Iohn* the Baptist, <sup>z</sup> *Cum miraculum nullum fecerit, perpetuum fuit ipse miraculum*: So a good man doth alway preach, though hee neuer comes in pulpit. Whereas such a Minister as is no where a Minister but in the Church, is like <sup>a</sup> *Achitophel*, who set his house in order, and then hanged himselfe. The word preached is as *Aarons* rod; if in the Preachers hand, it is comely: but if he cast it from him, it will happily proue a Serpent. That which God hath ioyned together, let no man put asunder, *Holinesse*, and *Prophecie*. O Lord indue thy Ministers with righteousness, that thy chosen people may be ioyfull.

<sup>z</sup> *Maldonat. in cap. 11 Mat.*

<sup>a</sup> *2 Sam. 17. 23.*

As God is mercifull in making, so faithfull in keeping his promise: for he visited and redeemed his people.

*Visited*] In the better part: for visitation in mercie, not in iudgement, as Psal. 8. 4. Gen. 21. 1.

If Christ did visit vs in our person, let vs visit him in <sup>b</sup> his members. All of vs are his <sup>c</sup> stewards, and the good things he hath lent vs are not our owne, but his; either the goods of the Church, and so we may not make them Improprations: or else the goods of the Common-wealth, and wee may not inclose them. He is the best subiect that is highest in the Subsidie booke; so the best Christian that is most

<sup>b</sup> *Mat. 25. 36.*

<sup>c</sup> *Luke 16. 1.*

E

forward

forward in *subsidijs*, in helping his brethren with such gifts as God hath bestowed vpon him.

<sup>d</sup> 1. Epist. 5. 19.

<sup>e</sup> Rom. 6. 3.

<sup>f</sup> Gorran. in l. c. cum ex Augu-  
stino.

<sup>g</sup> 1. Timot. 1. 15.

<sup>h</sup> Liber de Sen-  
tentys.

<sup>i</sup> Rom. 4. 25.

<sup>k</sup> Sum. 3. part.  
quest. 53. art. 1.

<sup>l</sup> 1. Cor. 15. 26.

The whole world (saith S.<sup>d</sup> Iohn) lieth in wickednes, sicke, very sicke vnto <sup>e</sup> death. All wickednesse is weaknes, euery sinne is a sore; Couetousnes an insatiable dropsie; Pride a swelling tympanie; Lasinesse the Gentlemans gout: Christ therefore the <sup>f</sup> great Physition of the world, came to visit vs in this extremitie: we did not send for him, he came of his owne loue to seeke and saue that which was lost. It is a great kindnes for one neighbour to visit another in sicknes, but a greater kindnes to watch and pray with the comfortlesse: yet the greatest kindnesse of all is to helpe and heale him. Euen so, and much more then so Christ loued <sup>g</sup> world; he came not only to see it, but to saue <sup>g</sup> it; not only to liue among men, but also to die for men: as to visite, so to redeeme. The Lord did endure the crosse, that the seruant might enioy the crowne: the Captaine descended into hell, that the souldier might ascend into heauen: the Physition did die that the patient might liue. <sup>h</sup> Bernard pithily: *Triplici morbo laborabat genus humanum, principio, medio, fine: id est, natiuitate, vita, & morte. Venit Christus, & contra triplicem hunc morbum, attulit triplex remediũ. Natus est, vixit, mortuus est: eius natiuitas purgavit nostram, mors eius destruxit nostram, vita eius instruxit nostram.* As S.<sup>i</sup> Paul in two words; He died for our sinnes, and rose againe for our iustification: that is (saith <sup>k</sup> Aquinas) he died to remoue from vs all that which was euill, and rose againe to giue vs all that which was good. All is infolded in the word *Redeeme*; the which (as Interpreters obserue generally) doth implic that wee are deliuered from the hands of all our enemies, and they be principally foure:

The {  
World.  
Flesh.  
Diuell.  
Death.

Christ ouercame the world on earth, the flesh on the Crosse, the diuell in hell, death in the graue: now being the Churches head, and husband, he tooke her dowrie,  
which



## The Benedictus.

27

which was sinne, (for she had nothing else of her owne) and indowed her with all his goods. <sup>m</sup> *I am my welbeloueds, and my welbeloued is mine.* So that Christ was borne for vs, and liued for vs, and died for vs, & rose againe for vs: and therefore thought the diuell cry, *ego decipiam*; the world cry, *ego deficiam*; the flesh cry, *ego inficiam*; death cry; *ego interficiam*: it makes no matter in that Christ crieth, <sup>n</sup> *ego resciam*, I will ease you, I will comfort you, I will visit and redeeme you. See Gospell on Whitsonday.

*His people*] The *Iewes*, as sent to them <sup>o</sup> first, and principally, whom he did visit in his own person, whereas all other diocesses of the world were visited by Commissaries: I say first, for afterward all people were his people: *Visitauit omnes gentes, quoniam omnes egentes.* In him we are all one, there is neither Iew nor Grecian, neither bond nor free, neither male nor female: Gal. 3. 28.

<sup>p</sup> *Augustine* sweetly: The believing Gentiles are more Israel, then Israel it selfe: for the Iewes are the children of Abraham according to the flesh only, but we are the children of Abraham after the spirit: they be the <sup>q</sup> *sonnes of Abraham*, who doe the workes of Abraham. But what was Abrahams chiefe worke? The <sup>r</sup> Scripture tels vs, *Abraham believed and it was imputed vnto him for righteousness.* So that as <sup>s</sup> Paul concludes, all belieuers are true Israelites, *Abrahams seed and heires by promise.* See *Nunc dimittis*.

But shall we now sinne because grace doth abound? God forbid. He hath deliuered vs from the hands of all our enemies, that we might serue him without feare, in holinesse and righteousness all the daies of our life. <sup>t</sup> *Sine timore inimici, non sine timore domini.* Behauing our selues in this present <sup>u</sup> world religiously towards God, righteously towards our neighbor, soberly towards our selues.

Examine these  
five circumstan-  
ces exactly: <

1. Who did redeeme; The Lord God of Israel, <sup>x</sup> *factor terra, factus in terra*, yea <sup>y</sup> *fractus in terra*.
2. Whom: Such as sate in darknes and in the shadow of death. His <sup>y</sup> *enemies*, <sup>z</sup> *aliants* from his common wealth, and open traitors

<sup>m</sup> Cant. 6. 2.<sup>n</sup> Mat. 11. 28.<sup>o</sup> Mat. 15. 24.  
<sup>p</sup> Act. 13. 46.<sup>q</sup> In Psal. 148.<sup>r</sup> Iohn 8. 39.<sup>s</sup> Gen. 15. 6.  
<sup>t</sup> Gal. 3. 29.<sup>u</sup> Gorran. in loc.  
<sup>v</sup> Tit. 2. 12.<sup>w</sup> August. ser. 27.  
de temp.<sup>x</sup> Rom. 5. 10.  
<sup>y</sup> Ephes. 2. 11.

<sup>a</sup> 1. Pet. 1. 19.

<sup>b</sup> 1. Pet. 1. 24.

<sup>c</sup> Psal. 1. 6. 11.

<sup>d</sup> August. serm.  
15. de temp.

<sup>e</sup> Quest. 73 su-  
per Exod.

<sup>f</sup> Paulinus in  
1. Leuit. vii  
Magdeburg.  
Cent. 5. col. 90.

<sup>g</sup> In locum.

tors to his kingdome.

3. From what: *From the hands of all our enemies.*

4. With what: With his owne <sup>a</sup>pretious bloud, the least drop whereof had bin *meriti infiniti*; yet his death only, was *meriti definiti*.

5. For what: <sup>b</sup> *That being deliuered from sinne, we should liue in righteousness.*

Consider these points, and thinke not this Hymne too much vsed in our *Liturgie*: but sing with *Zacharias* daily, *Benedictus Dominus*: and say with <sup>c</sup> *Dauid*; *Quid retribuam Domino, pro omnibus quæ tribuit mihi?* <sup>d</sup> *Primo nihil eram, & fecit me: perieram, quasiuit me: quarens inuenit me; captiuum redemit me, emptum liberauit me, de seruo fratrem fecit me.* We owe our soules, our selues to God for creating vs, more then our selues for redeeming vs.

Concerning *Iohn Baptist*, and his office, which is the second generall part of this excellent song; see the *Gospell Dominic. 3. & 4. Aduent.*

*Iubilate Deo, Psal. 100.*

**T**He Church doth adioyne this Psalme to the *Benedictus*, as a *parallel*: and that not vnfitly, for as the one, so the other, is a thanksgiuing vnto God, inforced with the same reasons and arguments: in so much as *Zacharias* is nothing else but an expounder of *Dauid*, or *Moses*. As <sup>e</sup> *Augustine* wittily; *The new Testament lieth hidden in the old, and the old is vnclasp'd in the new.*

<sup>f</sup> *Lex antiqua nouam firmat, veterem noua complet:*  
*In veteri spes est, in nouitate fides.*

O be ioyfull in the Lord, (saith the Prophet) blessed be the Lord God of Israel (saith our *Euangelist*) *Why? because the Lord hath made vs, and not we our selues; We are his people and the sheepe of his pasture.* That is, he hath visited and redeemed his people. For <sup>g</sup> *Augustine*, *Hierome*, *Caluin*, *Turrecrematensis*, other old, and new writers interpret this of our *Regeneration*, rather then of our *Creation*. According to that



## The 100. Psalme.

29

that of <sup>h</sup> S. Paul: *We are his workmanship, created in Christ Iesus vnto good works, &c.*

<sup>h</sup> Ephes 2. 10.

*The Lord is gracious, his mercy is everlasting.* ] That is, he promised euermore by the mouth of all his holy Prophets since the world began, that wee should be saued from our enemies, and from the hands of all that hate vs.

*His truth endureth from generation to generation.* ] That is hee did in due time performe the mercie promised to our forefathers, he remembred his holy couenant, and kept that oth which hee swore to our father *Abraham*, and his seed for euer.

To what end? *That we might serue God with gladnesse*, as *Dauid* in his text: that is, serue him all the daies of our life without feare, as *Zacharias* in his glosse.

God<sup>i</sup> infinuated himselfe to the *Iewes*, as a Lord: *Exod.* 20. 2. but to the Christians, as a father, *Mat.* 6. 9. And therefore seeing wee are translated from the<sup>k</sup> bondage of seruants, vnto the liberty of sonnes; <sup>l</sup> hauing in stead of the Law, which was exceeding<sup>m</sup> grieuous, a burthen which is<sup>n</sup> light, and a yoke which is easie, *let vs serue the Lord with gladnes, and come before his presence with a song: Non in amaritudine murmurationis, sed in iocunditate dilectionis*, as *Augustine* vpon the place.

<sup>l</sup> *Augusti. lib. 2. de serm. Dom. in mont. tom. 4. fol. 812.*

<sup>k</sup> *Galat. 4. & 5. cap.*

<sup>l</sup> *Hieron. in loc.*

<sup>m</sup> *Acls 15. 10.*

<sup>n</sup> *Matth. 11. 30.*

The whole Psalme doth afford many profitable doctrines and vses: in that the Prophet doth double and treble his exhortation: *O be ioyfull in the Lord: serue him with gladnesse: with a song: Go into his gates with thanksgiuing: into his courts with praise: be thankfull: speake good of his name;* he doth infinuate our sloth and dulnes in that behalfe: and therefore it behoueth all men, especially teachers of men, in season and out of season to presse this duty.

It teacheth all people to praise God with a good heart cheerfully: vers. 1.

Not in priuate onely, but in the publike assembly also for publike benefits receiued of the Lord: vers. 3.

Our bodily generation, and ghostly regeneration, are not of our selues, but only from God: vers. 2. See *Epist. Dom. post Pasc.*

Who is alway the same in his truth and goodnesse towards vs: albeit we be variable in our loues & promises one to another; verſ. 4. See *Nunc dimittis*.

## The Creed.

**T**His *Apostolicall Creed* is pronounced after the *Lessons*, and the *Nicene Confession* after the *Gospell* and *Epistle*: because *faith* (as *Paul*<sup>o</sup> teacheth) is by *hearing*, and *hearing* by the word of *God*. We muſt firſt heare, then confeſſe: for which cauſe the Church of *P Scotland* alſo doth vſually repeate the *Creed* after the *Sermon*.

## I beleene in God, &amp;c.

Albeit the Creed be not protocanonicall Scripture, yet (as *q Ambroſes* ſpeakes) it is the *key of the Scriptures*: and (as *r Auguſtine*) a *plaine, ſhort, abſolute ſumme of all holie faith*.<sup>1</sup> Other Confessions, as the *Nicene*, and *Athanaſian* are receiued of the Church not as new, but rather as expoſitions of this old<sup>r</sup>. For as the foure Gospels are indeed but one Goſpell; ſo the three Creeds are in ſubſtance but one Creed. And therefore I thought good in my paſſage thorough the whole Service booke to touch vpon it a little, giuing you rather a brieſe reſolution, then a full abſolution thereof.

Obſerue then } Title: *The Creed of the Apoſtles*.  
in it the } Text: *I beleene in God, &c.*

In the title } Worke: *Creed*.  
note the } Authors: *Apoſtles*.

It is called in *English*, *Creed*, of the firſt word *Credo*; as the *Pater Noſter* is of the two formoſt words, *Our Father*: in others languages, *Symbolum*; the which hath three ſignifications:

1. A ſhot.
2. A badge.
3. A ring.

A<sup>u</sup> ſhot: becauſe euery particular Apoſtle conferred his particular article to this ſpiritual banquet, at leaſt the whole doth ariſe out of their<sup>x</sup> common writings.

2. A

<sup>o</sup> Rom. 10. 17.

<sup>p</sup> Scot. Liturgie  
prayers after  
Sermon.

<sup>q</sup> Serm. 38.

<sup>r</sup> Serm. 115. de  
temp. Breuiter  
complexa regula  
fidei vt mentem  
inſtruat, nec  
oneret memo-  
riam.

Idem. ſer. 119.  
de temp.

<sup>1</sup> Thom. 22.

queſt. 1. art. 9.

<sup>c</sup> Bellarm. de  
Juſtification. lib. 1.  
Cap. 9.

<sup>u</sup> Ruſſin. expoſit.  
Symbol. & Au-  
guſt. ſer. 1. 5. &  
181 de temp.

<sup>x</sup> Euſeb. Emiſ-  
ſen. hom. 1. de  
Symbol.



## The Creede.

3. A y badge. For as a souldier is knowne in the field by his colours and coate to what Captaine he doth belong: so the Christian is distinguished by this Creed from all vnbelieuers, and misbeleuers. In token hereof, by good order of the Church, wee stand up at the Creed, openly to manifest our faith and allegiance to Christ Iesus our Generall.

3. A z ring. The a mettall whereof is digged out of the rich mines of the Bible, refined with the fire of Gods holie spirit, and accurately framed by the blessed Apostles.

It is the *very wedding* ring wherewith the Minister in our Baptisme married vs vnto Christ, when as in the publike congregation Christ for his part solemnely protested by the mouth of his Minister that he would be our God: and we likewise vowed for our part, by Godfathers and Godmothers, that wee would bee his people. The Creede then ought to be respected as the signet on our right hand, and as the mariage Ring on our Loues finger.

Now for the authors, it is said to be the Apostles (as some thinke) made by b them selues after they had receiued the holy Ghost, and that before they departed out of Ierusalem to preach the Gospell vnto all nations: c *Anno Christi 44. Imperatoris Claudij, 2. Iulij 15.*

d Other, that it is the Apostles, as being consonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the *Gospels abridgement*, which Christ taught his Apostles, the Apostles the Church, and the Church hath deliuered vnto vs in all ages: and therefore though it be not the *scripture of God*, yet it is the *word and truth of God*: of greater authoritie then other Ecclesiasticall traditions, whether they be Confessions of particular Churches, or writings of priuate men.

## The Text.

The text hath two parts: { Articles.  
Assent: Amen.

f *Articulus ab ar-* { *Passiue, quia quiddam est arētatum*  
*etando.* { *in se.*  
                              { *Actiue, quia alios arētāt ad credendū.*

In

31

7 *Ruffin. ubi*  
*sup. & Erasmus*  
*explan. Symb.*

2 *Plin. nat. hist.*  
*lib. 23. cap. 1.*  
2 *Angelus del*  
*Pas prēamb. ad*  
*Symb. cap. 4.*

b *Hieron. epist.*  
*ad Pamma-*  
*chium, tom. 2.*  
*fol. 173. &*  
*Magdeburg.*  
*cent. 1. lib. 2.*  
*col. 66.*

c *Baronius an-*  
*nal tom. 1. fol.*  
*317.*

d *Anglican.*  
*Confess. art. 8.*  
*& Calvin. In-*  
*stit. lib. 2. c. 16.*  
*§. 18.*

e *Perkins ex-*  
*posit. Symbol.*

f *Lexicon Thee-*  
*log.*  
*Aitenstaig. in*  
*verb. articulus*

The { Act  
Object } of faith.

Howsoever one must pray for another, saying *Our Fa-*  
*ther*; yet euery one must belecue for himselfe: *I beleene:*  
 abacuck 2.4. See Gospell on *S. Thomas day.*

*Multi & mali*, many bad men, yea the <sup>i</sup> Diuell himselfe doth belecue that there is a God: but a Christian ought to beleue in <sup>k</sup> God: that is, <sup>l</sup> *Credendo amare, credendo in eum ire, credendo ei adherere*. Confessing God to be his God, in whom he puts al his trust and confidence, manifesting his faith in <sup>m</sup> deedes, as well as in words: according to that of <sup>n</sup> *Irenaus*: *To beleue, is to doe as God will.*

The matter or ob-  
ject of the Creede  
concerneth

Personally } *Father.*  
                  } *Sonne.*  
                  } *Holy Ghost.*

Church.

For if all the land were paper, and all the water inke,  
every plant a pen, and every other creature a readie writer:  
yet

<sup>n</sup> Lib. 4, cap. 14

¶ Granat. dux  
peccat. cap. I.



1. Cor. 8. 5.

Lib. 5. Considerat. ad Eugeni-  
um.

u Tertull. lib. i.  
adversus Mar-  
cion. cap. 3.

x Thom. i. part.  
quest. 15. art. 5.

7 August. de ci-  
uit. Dei, lib. 5.  
cap. 10.

2 Du Barlas  
1. day, 1. weeke.  
fol. 8.

<sup>a</sup> 2.Cor.12.2.

<sup>a</sup>Heaven is three-  
Soules are, the glorious, or heauen  
of heauens: 1.Kings 18.27.

Soules are, the glorious, or heauen  
of heauens: 1.Kings 18.27.

Fowles are, the airy heauē. Gen. i. 30.

(Stars are, the firmament : Gen. i. 17.

Earth containeth land and sea : Psalm. 24. 1. *Nam omni-*

F

*patens*

<sup>b</sup> August. Soliloqui. cap. 9.

<sup>c</sup> Ramus de religion. Christ. lib. 1. cap. 9.

<sup>d</sup> Rom. 1. 20.

<sup>e</sup> Du Bartas ubi supra, fol. 6. 7. 58.

<sup>f</sup> In Timæo. 8 Tripart. hist. lib. 8. cap. 1.

<sup>h</sup> Perkins upon the Creed.

<sup>i</sup> Pater est principium, non de principio: filius principium à principio. Thom. 1. parti. sum. quest. 33. art. 4.

<sup>k</sup> Job. 15. 26.

<sup>l</sup> Augustin. de Trinit. lib. 4. cap. 20.

<sup>m</sup> Durandus rationali divinorum, lib. 4. cap. 48. §. 2.

<sup>n</sup> Omnipater, ut Prudentius, Hym. de Eulalia Virgine.

potens <sup>b</sup> una eademq; manus Dei creauit in cælo angelos, & in terra vermiculos: non superior in illis, non inferior in istis.

Thus (as <sup>c</sup> one said) almightie God is knowne, *ex postico tergo, licet non ex antica facie*: by his effects, *ad extra*, though not in his essence, *ad intra*. *Seculum est speculum*: The creation of the world is a glasse, wherein (saith <sup>d</sup> S. Paul) we may behold Gods eternall power and Maiestie: which the diuine <sup>e</sup> Poet paraphrastically:

*The world is a schoole, where in a generall storie,  
God alwaies reades dumbe lectures of his glorie.*

<sup>f</sup> Plato called it Gods epistle: the renowned Hermit <sup>g</sup> Antonius, a booke, wherein euery simple man who cannot reade, may notwithstanding spell that there is a God. It is the *Shepherds Kalender*, and the *Ploughmans Alphabet*.

This appertaineth essentially, and generally to the whole Trinitie: for the Father is not only Creator, and Almighty, but the Sonne, and holy Ghost.

The creation in the masse of the matter, is attributed to God the Father: in the disposition of the forme, to God the Sonne: in the preseruatiō of both, to God the holy Ghost.

It is said of God personally: { Father.  
Sonne.  
Holy Ghost.

The Father is the first, not in any prioritie of nature, or honor, or time, but <sup>h</sup> order: or (as the <sup>i</sup> schoole) *Prioritate originis*: according to that of Athanasius in his Creed, *The Father is of none, the Son is of the Father alone, the holy Ghost of both. I will send* (saith <sup>k</sup> Christ) *from the Father, euen the Spirit of truth. Ego mittam à Patre spiritum*, <sup>l</sup> *Ostendens quod pater est totius diuinitatis, vel si melius dicitur, deitatis principium*. Adore simplie, rather then explore subtilly, this inefable myserie. *Scrutari temeritas est, credere pietas est, nosse vita est*. Bernard. de considerat. ad Eugenium, lib. 5.

{ Christ by nature, singulariter.

{ Good men, by adoption, specialiter.

He <sup>m</sup> is Father of { All men, and all <sup>n</sup> things, by creation,  
generaliter; as <sup>y</sup> worke is appropriated vnto him in regard of his power.

And



**THUR.**

tur, & est Imago patris : at procedere est à voluntate, quia spiritus sanctus est amor, &c. I beleue : Lord helpe mine vnbeleefe.

The coniunction, *And*, proueth that the Sonne is equall with the Father, as concerning his Godhead : and yet a distinct person. <sup>a</sup> *Alius personaliter, non aliud essentialiter.* I beleue in God the Father, *And in Iesus Christ.*

<sup>a</sup> *August. de ciuit. lib. 11. cap. 10. & Lombard. 1. sent. dist. 25.*

<sup>b</sup> *In vita eius.*  
<sup>c</sup> *Lib. 6. cap. 22. uti Platina in vita Christi.*

*Incarnat.*  
<sup>d</sup> *Luke 2. 25.*

<sup>e</sup> *Tertul. lib. 2. contra Marc.*  
<sup>f</sup> *Cyp. ser. de Eleemosyna.*

<sup>g</sup> *Malacton in 1. Mat. & August. Enchirid. cap. 37.*  
<sup>h</sup> *Caluin in loc.*  
<sup>i</sup> *Fides matris, non libido conceperat. Enchirid. cap. 34.*

<sup>k</sup> *Bernard. ser. 1. in natal. Dom.*

*Creator.*

Our Lord, as our *Redeemer.*

*Gouernor, as head of the Church: Eph. 4. 5.*

<sup>b</sup> *Suetonius* obserueth that *Augustus* refused the name of Lord. <sup>c</sup> *Orosius* notes that it was at that time when Christ was borne, that all Lordship might begiuen vnto him. See *Epistle Dom. 17. post Trinit.*

Christ's incarnation is *Israels* <sup>d</sup> consolation : for all sound comfort stands in happinesse, all happinesse in fellowship with God, al fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: hee became <sup>e</sup> little, that we might be great; the Sonne of man, that wee might be the <sup>f</sup> sonnes of God.

His incarnation hath two parts : *Conception.*  
*Birth.*

*Conceined by the holy Ghost.* Works of power are attributed to the Father, of wisdom to the Sonne, of loue to the holy Ghost. Wherefore <sup>g</sup> because this was a worke of highest loue in God toward mankind, it is ascribed especially to the holy Spirit : *Luke 1. 35. The holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee.* <sup>h</sup> Signifying hereby that this mystery cannot be seene cleerely, therefore not to be examined curiously. <sup>i</sup> *Augustine* calls it a sweet coniunction, where speech is husband, and eare wife. Meaning, that as soone as the blessed Virgin assented to the Angels message, shee conceived.

*Birth* I make Christ's incarnation a part of his humiliation, because there can be no greater abasement, then that hee, who thundred in the clouds, should crie in the cradle; <sup>k</sup> swaddled in a few ragges, whom the heaven of heauens could



### 3. The

<sup>u</sup> Irenæus lib. 1.  
cap. 25.

<sup>x</sup> Clemens Rom.  
instit. lib. 6.

cap. 6.

<sup>y</sup> Irenæus lib. 1.  
cap. 24.

<sup>z</sup> Augustin. de  
Heresib. cap. 82.

& contra Juli-  
an. lib. 1. cap. 2.

<sup>a</sup> Swarez. tom.  
2. in 3. Thom.

disput. 5. sect. 2.

<sup>b</sup> August. epist. 3.

<sup>c</sup> Idem epist. 146  
& Enchirid.

cap. 34. Si. vel  
per nascentem

corrumperetur  
eius integritas,

non iam ille de  
virgine nasce-

retur, uti tota  
confitetur Ec-

clesia.

<sup>d</sup> Hieron. lib.  
aduers. Heluid.

& Augustin.  
heres. 84.

<sup>e</sup> Master Per-  
kins upon this  
article.

<sup>f</sup> August. ser. 15.  
de temp.

Fulgent. ser. de  
laudib. Mariæ.

<sup>g</sup> Nicen.  
<sup>h</sup> Constantino-

politan.

<sup>i</sup> Ephesin.

<sup>k</sup> Swarez. pref.  
disput. tom. 2.

in 3. Thom.  
Magdeburg.  
cent. 5. col. 889.

3. The <sup>u</sup> Cerinthians, <sup>x</sup> Ebionites, and <sup>y</sup> Carpocratian Here-  
tickes held that Christ was the naturall sonne of Ioseph: &  
verus, & merus homo. Contrary to text, Mat. 1. 25. Luk. 3.  
23. See the Gospell Dom. 1. post Epiphan.

In his birth against <sup>z</sup> Iovinian.  
<sup>a</sup> Durandus.

Vnto these that of Esay 7. is opposed: *Ecce virgo concipiet,  
& pariet filium.* The which words are to bee construed *in  
censu composito, non diuiso: scilicet integra permanens & con-  
ceptura, & paritura: nam quale signum vel prodigium esset, ut  
quæ fuit virgo conciperet, & corrupta pareret* <sup>b</sup> *Hic si ratio  
quaritur, non erit mirabile. Si poscitur exemplum, non erit sin-  
gulare. Demus Deum aliquid posse, quod nos fateamur inuesti-  
gare non posse.* <sup>c</sup> *Fides adsit, & nulla questio remanebit.* See the  
Gospell of the purification.

After his birth against the <sup>d</sup> Old Heluidians.  
<sup>e</sup> New Antidicōarianits, hol-  
ding it a point of zeale to disgrace this holy Virgin: wher-  
as it is our dutie <sup>e</sup> rather highly to reuerence her, as being  
the Mother of our Lord; a Prophetesse on earth, a Saint in  
heauen, (as the <sup>f</sup> Fathers vsually) the window of heauen,  
through which it pleased the light of the world to illumi-  
nate such as sit in darkenesse, and in the shadow of death.  
Of such estimation in the Church, that wheras the <sup>g</sup> first ge-  
nerall Councell was assembled against *Arrius*, to maintain  
the honour of the Sonne, and so by consequence of the Fa-  
ther: The <sup>h</sup> second against *Macedonius* to maintaine the  
honour of the holy Ghost: The <sup>i</sup> third was assembled a-  
gainst *Nestorius*, to <sup>k</sup> maintaine the dignitie of the blessed  
Virgin. And therefore let not vs giue her too little, though  
the papists haue giuen her too much. See Gospell on the  
Annuntiation.

#### Passion.

Christ's passion is set downe	{	First summarily,	{	Suffered under Ponti-
				us Pilat.
		Then particularly,	{	Crucified,
			{	Dead,
			{	Buried.

All



## The Creede.

39

All which our Sauour did not endure for himselfe, but for vs. *He<sup>l</sup> was wounded for our transgressions, and broken for our iniquities. In<sup>m</sup> me, & pro me doluit, qui pro se nihil habuit quod doleres. O Domine Iesu doles non tua, sed vulnera mea.* He<sup>n</sup> suffered for vs, leauing vs an example, ° that his passion might deliuer vs from sinne, and his actions direct vs to vertue; teaching patience, humilitie, obedience, charitie. Greater patience cannot be found, then for the author of life, to suffer an ignominious death iniustly; no greater humilitie, then for the Lord of all lords to submit himselfe to be crucified among theeues; nor greater obedience, then to be willing rather to die, then not to fulfill the commandement of his Father; nor greater charitie, then to lose his life, to saue his enemies. For loue is more shewed in deeds, then in words, and more in suffering then in doing. See Gospell on Sunday before Easter, and Epistle 2. Sunday after Easter.

*P Nos immortalitate male vsi sumus, ut moreremur:  
Christus mortalitate bene vsus, ut viueremus.*

## Exaltation.

Note the *Creeds* order answerable to the Scripture. For Christ first suffered, and then entred into glorie. Teaching vs hereby, that we must first beare with him the Crosse, before we can weare with him the Crowne. *Christianus*, as *Luther* said, is *Crucianus*. *As a lillie among the thornes: so is my lone among the daughters: Cant. 2. 2.*

Christ's exaltation hath foure parts: his

1. Triumph in hell.
2. Resurrection.
3. Ascension.
4. Session.

I make Christ's descending into hell a part of his aduancement, rather then abasement, because this generall Creed, of the whole Church, and the particular confession of our Church, make it a distinct article following Christ's *Suffering, Death, Buriall*: and therefore cannot aptly be construed of his agonie in the garden before his death, nor of his tortures on the Crosse at his death, nor yet of his buriall after his

<sup>l</sup> Esay 53.5.  
<sup>m</sup> Ambros. de fide ad Gratian. lib. 2. cap. 3.  
<sup>n</sup> 1. Pet. 2. 21.  
<sup>o</sup> August. ser. 8. de temp.

<sup>p</sup> Augustin. de doctrin. Christ. lib. 1. cap. 14.

<sup>q</sup> Luke 14. 26.

<sup>r</sup> Loc. com. tit. calamis.

<sup>s</sup> Art. 3.

his death: *Ergo, Credendum est Christum ad inferos in genere: credibile ad inferos damnatorum in specie, triumphandi gratia secundum animam realiter, & localiter descendisse.* That as hee did ouercome the world on earth, and death in the graue: so likewise he did triumph ouer Satan in the courts of hell his owne kingdome. For my owne part, I rest my self in the iudgement of the Church wherein I liue, and hold it enough to belecue that Christ did so much, and suffered so much, as was sufficient for all: efficient for me: praying with the Greeke Fathers in their Liturgie; *By thine vknownne sorrowes and sufferings felt by thee: but not distinctly manifest to vs: haue mercie on vs, and saue vs.* O gracelesse peeuishnes, we scantly follow Christ to heauen: albeit we belecue that he went for vs into hell.

<sup>u</sup> Bonauent.  
dieta salutis,  
cap. 26.

<sup>x</sup> Church Hom.  
for Easter day.

*Christ's resurrection is the x lock and key of all our Christian religion and faith: on which all other articles hang. See the Gospell on S. Thomas and Easter day.*

Place: Mount Oliner.

Time: When he had taught his Disciples, and while they beheld him.

In Christs ascension  
3. points obserueable:

Manner: A cloud tooke him vp out of their sight: Acts 1.9. See the Epistle for Ascension day.

<sup>y</sup> Ephes. 4. 10.  
Act. 7. 56.

Christs Session is  
set forth by the

Place: Heauen: that is, y Heauen of heauen.

Effect: Comming to Iudgement.

<sup>z</sup> August. in En-  
chirid. cap. 55.

To <sup>x</sup> iudge the  
quick and the dead

Spiritually: The good which liue with the spirituall life of grace. The bad, which are spiritually dead in sinne.

<sup>a</sup> 1. Cor. 15. 51.  
52.

Corporally: Because at that day most shall be dead, and many shall be found aliue, who in the twinkling of an eye shall suddenly be changed, as S.<sup>a</sup> Paul tels vs. Origen thinketh that the Priest had bells in the lower part of his roabe, to put vs in mind of the end of the world. Our good God hath prepared such <sup>b</sup> things for vs, as eye hath not seene, neither eare hath heard, neither came into mans heart. <sup>c</sup> *Si in cor hominis non ascendit, cor hominis illuc ascendat.* Seeing the Iudge shall come from heauen, let vs

<sup>b</sup> 1. Cor. 2. 9.

<sup>c</sup> August. de  
Symb. ad Catec.  
lib. 3. cap. 11.

before



## The Creed.

41

before send thither our hearts to meete him: and in the meane while thence to looke for him, Philip. 3. 20. He hath said it, who is truth it selfe: *Surely I come quickly, Amen, euen so come Lord Iesus.*

*I beleene in the holy Ghost.*] The<sup>d</sup> Godhead of the Father is especially manifested in the Law: the Godhead of the Sonne especially manifested in the Gospell; the Godhead of the holy Ghost especially manifested in the Creed: intimating so much in foure words as the whole Bible contains of this argument; namely, first, that the holy Ghost is<sup>e</sup> God, otherwise we might not beleene in him. Secondly, that he is a<sup>f</sup> distinct person from the Father, and the Son: *I beleene in the Father: in the Sonne: in the holy Ghost.* And thirdly, that he proceedeth from the<sup>g</sup> Father, and the Son, infolded in the Title, *holy Ghost*. For albeit the Father is holy, the Sonne holy, the Father a Spirit, and the Son a spirit, in respect of their nature, yet onely the third person is the *holy Spirit*, in regard of his office. *The holy*, because beside the holinesse of nature, his speciall office is to make the Church holy. The Father sanctifieth by the Sonne and by the holy Ghost: the Sonne sanctifieth from the Father by the holy Ghost: the holy Ghost sanctifieth from the Father and the Son by himselfe immediately. As wee beleene that the Father is our Creator, the Son our Redeemer: so likewise that the holy Ghost is our Sanctifier.

Againe, the third person is termed *the Spirit*, not only in regard of his nature, which is spirituall, but because hee is *spired*, or *breathed* from the Father and the Son: in that hee proceeds from them both. How, I cannot say, you need not search, onely beleene. For as the<sup>h</sup> Prophet said of the Son, *Who shall declare his generation?* so the most iudicious Doctor<sup>i</sup> *Augustine*, of the holy Ghost, *Who shall declare his procession? Inter illam generationem, & hanc processionem, distinguere nescio, non valeo, non sufficio. Quia & illa, & ista est ineffabilis.* And therefore as the<sup>k</sup> same Father in the like case: *Dum sibi hac dicit humana cogitatio, conetur eam vel nosse ignorando, vel ignorare noscendo.* See the Gospell *Dom. post Ascension.*

<sup>d</sup> Ramus de Religion. Christ. lib. 1. cap. 19.

<sup>e</sup> Acts 5. 3. 4.  
<sup>f</sup> Matth. 28. 19.

<sup>g</sup> Iohn 15. 26.

<sup>h</sup> Esay 53. 6.

<sup>i</sup> Cont. Maxim. lib. 3. cap. 14. tom. 6. fol. 507.

<sup>k</sup> Confess. lib. 12. cap. 5.

<sup>1</sup> Enchirid. c. 56.

<sup>m</sup> Idem lib. 4.  
de symbol. a. 1  
Catech. cap. 10.

*The holy Catholike Church.*] The second part of the Creed concernes the Church: for as <sup>1</sup> *Augustine* obserueth, the right order of a Confession did require, that after the *Trinitie*, should be ioyned the *Church*, as the house for the owner, and citie for the founder. <sup>m</sup> Againe, the Creed doth end with the church, as it did begin with God; to put vs in mind that except we haue the Church for our mother, wee neuer shall haue God for our father.

The Church is described here by properties, and prerogatiues.

Her properties are three:

1. *Holy.*
2. *Catholike.*
3. *Knit in a communion.*

Her prerogatiues are likewise three:

1. In the soule, *remission of sinnes.*
2. In the body, *resurrection of the flesh.*
3. Both in body and soule, *life euerslasting.*

The word, *Credo*, must be repeated in this article: but the preposition <sup>n</sup> (*in*) omitted, by which the creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. It is said, *I beleene in God, in the Sonne, in the holy Ghost*: but in all the rest, where the speech is not of the *Godhead*, (*in*) is not added. *I beleene there is an holy Church*, as a company gathered to God, not in the Church as God. So the best copies and the <sup>o</sup> worst too, reade.

<sup>n</sup> *Ruffin. &*  
*Thomas 22<sup>e</sup>.*  
*quest. 1. art. 9.*

<sup>o</sup> *Catech. bis. Con-*  
*cil. Trident.*  
*Bellarmin. de des-*  
*ma.*

Church is v-  
sed in a sence

- |   |                           |                                     |        |                             |                             |   |   |
|---|---------------------------|-------------------------------------|--------|-----------------------------|-----------------------------|---|---|
| { | Ciuill,                   | for an ordinary assemblie: Acts 19. | 32.39. | {                           | Holy places, 1. Cor. 14.34. | {   | Seuerally; for eue-<br>ry faithful persō<br>is the Church of<br>God, 1. Cor. 3.16<br>loyntly, gathered<br>together. |
|   |                           |                                     |        |                             |                             |   |   |
| { | Ecclesiasti-<br>call, for | Holy per-<br>sons,                  | {      | Holy places, 1. Cor. 14.34. | {                           | Seuerally; for eue-<br>ry faithful persō<br>is the Church of<br>God, 1. Cor. 3.16<br>loyntly, gathered<br>together. |   |
|   |                           |                                     |        |                             |                             |   |   |

- In {
- One house: Rom. 16.5.
  - One citie or cuntry: the Church of *Sardi, Ephesus,*  
*Apocal. 3.*
  - The whole world; as in this article.

For



## The Creed.

43

For all men and Angels elected to life euerlasting, and made one in Christ.

It hath the name both in Greeke and Latine of *p* calling out and seuering from other, as being indeed a *q* chosen and peculiar people: *κλήτοι, quasi εκκλησία.*

*Not Churches, but Church.*] Because al the congregations of the faithfull in the whole world make but *f* one onely Church. For as a kingdome diuided into many shires, and more townes, is called one, because it hath one and the same King, one and the same law: so the Church is one, *t* because it liueth by one and the same Spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one astied vnto one place, much lesse vnto one person; as the Papists iniuriously confine it: for as all of them make the *Catholike Church* to be nothing else but the *Roman Church*; so some of them haue made the *Roman Church* nothing else but the *Pope*. *Papa virtualiter est tota ecclesia*, saith *u* *Harnaeus in lib. de potestate Papa, cap. 23.* As the tumultuous *Anabaptists* had framed a Church like *x* *Plinies Acephali*, all bodie and no head: so the *Romish* parasites haue built a Church like the *y* *Toadeſtoole*, all head and no bodie. See *Epistle Dom. 17. post Trinit.*

*Holy.*] There are many wicked in the Church, and the best men haue some faults; how then is it holy? *z* *Luther* answereth in a word: If I looke vpon my selfe, or my neighbour, I cannot perceiue that the Church is holy: but if I looke vpon Christ, who tooke away the sins of the world, then I see it all holy. It is said well, *I beleene*: for we cannot see this holinesse ouershadowed with manifold infirmities outwardly, though the Kings *a* daughter is all glorious inwardly.

*b* Sanctified by the washing of water through the word, that is, made cleane from all sinne by the precious bloud of Christ, which is daily presented vnto vs both in the Word and in the Sacraments.

*p* *Ecclesia Augustin. exposit. epist. ad Rom. tom 4. fol. 833.*  
*q* *1. Pet. 2. 9.*  
*t* *Bucanus loc. com. tit. eccles. & Melchior. Canus loc. com. lib. 4. cap. 2.*  
*f* *Cant. 6. 8.*  
*t* *Ephes. 4. 5.*

*u* *B. Jewel. 6. part. defence of apolog. fol. 610.*  
*x* *Lib. 7. cap. 2. Nat. bist.*  
*y* *Plautus in Trinum act. 4. sc. 2.*  
*z* *Loc. com. tit. ecclesia.*

*a* *Psalm 45. 14.*

*b* *Ephes. 5. 26.*

<sup>c</sup> Rom. 12. 5.  
Ephes. 1. 23.

<sup>d</sup> Psalm. 19. 7.

The Church then  
is holy three wayes  
in respect:

<sup>e</sup> Rom. 1. 16.  
<sup>f</sup> Calvin. Cate-  
chis.  
<sup>g</sup> 1. Epist. Iohn  
3. 9. *Renatus  
non facit pecca-  
tum, quia pati-  
tur potius, uti  
Bernard.*

<sup>h</sup> Rom. 8. 23.

<sup>i</sup> Vbi supra.  
<sup>k</sup> Idem ibidem  
tit. de profectu  
in Christianis-  
mo.

<sup>l</sup> Church of  
Scot. in exposit.  
of the Creed.

<sup>m</sup> Calvin. aduer-  
sus Anabaptist.  
art. 3.

1. *Of her head*: which is most holy;  
like as one that hath a faire face is  
said to be a faire man, albeit hee  
haue some crooked finger, or gou-  
tie toe.
2. *Of her faith*: which is holy, *forma-  
liter & effectiue*: an <sup>d</sup> vndefiled law  
conuerting the soule, in it selfe ho-  
ly: which forbids nothing but that  
which is euill, & doth not inioyne  
any thing but that which is good,  
and making other holy: being the  
<sup>e</sup> power of God vnto saluation.
3. *In regard of her life*: which is holy,  
<sup>f</sup> free from sin & reigning and con-  
demning: euen in this world made  
holy by sanctification partially: by  
imputation of righteousness per-  
fectly.

This must be construed of the Church inuisible, the tri-  
umphant part whereof is most holy, the militant more ho-  
lie, then *Infidels, Iewes, Turkes, Heretikes*, and other out of  
the Church, who cannot inioy the gift of sanctification: I  
say more holy, because in this life we receiue (saith <sup>h</sup> Paul)  
*but the first fruits of the spirit, not the tenths of the spirit*, saith  
<sup>i</sup> Luther: and therefore <sup>k</sup> *Christianus non est in facto, sed in  
fieri*; not <sup>l</sup> so perfect, but that hee need to stoope vnder  
mercie.

Now for the Church visible: that is a field wherein are  
Tares as well as Wheate, and both must grow together vn-  
till the great haruest, Matth. 13. compared to the Moone,  
Reuel. 12. 1. sometime decreasing, sometime increasing: but  
when it is in the full, it hath some spots: and therefore *Brow-  
nists* and *Anabaptists* obtrude more perfection vpon the  
Church then God requires.

Heauen hath none but good, Hell none but bad, Earth  
both good and bad. <sup>m</sup> *Cum sub specie studij perfectionis, im-  
perfectionem nullam tolerare possumus, aut in corpore, aut in  
membris*



*membris ecclesia; tunc diabolus nos tumefacere superbia, & hypocrisi seducere moneamur.*

*Catholike.*] This word is vsed sometime for *Orthodoxall*; in which sense <sup>n</sup> *Pacianus* said, *Christian is my name. Catholike my surname.* So *Rome* was, *England* is, a *Catholike church*. But it properly signifieth *uniuersall*, as heere: because <sup>o</sup> extended to all places, and all times, and all persons, not only those who are now liuing, but also those who haue been from the beginning, and shall be to the end of the world. So that to say, the *Roman Catholike Church*, is like the by-word of *Kent and Christendome*: all one as to say, the particular, or the speciall generall Church.

From this naturall acception ariseth that other borrowed, as in the Creed of *Athanasius*: *Hac est fides Catholica*: that is, <sup>p</sup> *quod ubique, quod semper, quod ab omnibus creditum est.* The *Catholike* faith is that which is taught <sup>q</sup> all men: *Mat.* 28. 19. *Mark.* 16, 15. in all places, *Rom.* 10, 18. at all times, *2. Cor.* 1. 19. And *Psal.* 119. *Thy word O Lord endureth for euer, and thy truth also from generation to generation.*

<sup>r</sup> *Fides est vides in ijs qua non vides*, an <sup>f</sup> euidence of things not euident. So that the Church we must beleue is *Catholike*; not sensible, subiect to view: but inuisible, an object of faith.

*Communion of Saints.*] The Churches third propertie which <sup>t</sup> expoundeth the two former: *I beleue the Catholike Church*<sup>u</sup>, to wit, *the communion of Saints*. If a communion, then *Catholike*; if *Saints*, then holy.

This communion hath two parts: fellowship

*Of the members with the head*, because euery Christian hath interest in all the benefits of Christ, who is not a garden flower priuat for a few, but <sup>x</sup> the Rose of the field common to all: and therefore Saint *Iude* calles his grace, the *Common saluation*.

*Of the members one with another: & it is either of the* { *Liuing with the liuing.*  
*Dead, with the liuing.*

<sup>n</sup> *Baronius annual. tom. 1. fol. 310.*  
<sup>o</sup> *Chrysost. in 4. ad Ephef.*

<sup>p</sup> *Vincentius Lirinensis contra heres. cap. 3.*  
<sup>q</sup> *Melchior Canus loc. com. lib. 4. cap. ult.*  
<sup>r</sup> *August. tract. 40. in Ioan.*  
<sup>f</sup> *Hebr. 11. 1.*

<sup>t</sup> *Erasmus in Symb.*  
<sup>u</sup> *Church of Scot. exposit. of the Creed.*

<sup>x</sup> *Cant. 2. 1.*

y 1. Cor. 12.

z Loc. com. tit.  
de Christiano.

a Apocal. 6. 10.

b Laudate deum  
in sanctis. Psal.  
150. 1. vi. Au-  
gustin. Hieron.  
&c.

c Phil. 3. 20.  
The Churches  
first preroga-  
tive.

d Esay 44. 22.

e Lomb. sent.  
lib. 4. dist. 18.

f Gen. 4. 15.

g Rom. 8. 28.

h Loc. com. tit.  
de vulneribus  
consecr.

As in the naturall bodie : so in the Church, Christs mysti-  
call bodie, there is a perpetuall sympathie betweene the  
parts, y if one member suffer, all suffer with it; if one be had  
in honor, all reioyce with it.

z *Martin Luther* said well and wittily, that a *Christian*  
is a freeman, and bound vnto none. And againe, that he is a di-  
ligent seruant and vassall vnto all. *Verè vir omnium horarum,*  
*omnium operum, omnium personarum:* becomming all things  
vnto all men, that he may winne them vnto Christ. As that  
*Antichristian* in stile, so the Christian is in deed: *Seruus*  
*seruorum Dei.*

There is a knot of fellowship betweene the dead Saints  
and the liuing. They pray to God for our good in a ge-  
nerall: and we praise God for their good in particular. I  
say we praise God in his b Saints particularly, for giuing  
*Mary, Peter, Paul,* such eminent graces on earth: and now  
such vnspeakeable glorie in heauen. In affection and heart  
we c conuerse with them, alway desiring to be dissolued,  
and to be with Christ.

*Remission of finnes*] All of vs are borne in sinne, prius dam-  
nati, quam nati, (saith *Bernard*) and after increasing we grow  
from euill to worse, vntill our finnes are remitted by Gods  
grace, conueied vnto vs in the Church by his holy word and  
Sacraments: it is a remission, not a satisfaction; a worke not  
of our merit, but of Gods mercie, who beholding vs in  
Christ, reputes our finnes as no finnes. I d haue put away thy  
transgressions as a cloud, and thy sins as a mist, so remitted as if  
they neuer were committed. *Agnus Dei qui tollis peccata mun-  
di, e dimittendo quæ facta sunt, & adiunando ne fiant, & per-  
ducendo ad vitam ubi omnino fieri non possunt.*

Sinnes in the plurall, be they neuer so many for quantitie:  
neuer so grieuous for qualitie. Say not with *Caine* f, My sin  
is greater then can be pardoned; but with g *Paul*, All things  
worke for the best vnto them who loue God. Remember  
(saith h *Luther*) the speech of God to *Rebecca*: *Maioreser-  
uiet minori:* The greater shall serue the lesser. Our spirituall  
enemies are stronger, and our finnes are greater then we;  
yet they shall serue for our good: the greater shall serue  
the



the lesſer, I beleue the remiſſion of finnes. A very great benefit, becauſe this pardon is our ſoules life.

Whereas the  $\left\{ \begin{array}{l} \text{Body, which is the temporall} \\ \text{Soule, which is the ſpirituall} \\ \text{Boby & ſoule, which is eternal} \end{array} \right\}$  death.

See the Epistle Dom. 7. post Trinit.

*Resurrection of the body.*] The whole Creed in groſſe, and euery parcell argueth a reſurrection: as <sup>n</sup> *Erasmus* aptly. This one article is the *Basis* of all the reſt: for if there bee a God almighty, then he is iuſt: and if iuſt, then another reckoning in another world, where good men ſhall be rewarded, and euill condignely puniſhed. If a Ieſus Chriſt who is our Sauour, then he muſt diſſolue the workes of Satan, which are ſinne and death: if an holy Ghoſt, then all his hallowed temples, who did glorifie him heere, ſhall be glorified of him hereafter. If a Church which is holy, then a remiſſion of finnes, a reſurrection of the body, a life euerlaſting, that all ſuch as haue been ſubiects in his kingdome of grace, may likewise be Saints in his kingdome of glory: for as God is *principium effectuum in creatione, reſectuum in redemptione*: ſo, *perfectuum in retributione*.

*Life euerlaſting.*] The chiefe good, and laſt end which we gaine by being in the Church. All men on earth haue life, but not *euerlaſting*; the damned in hell endure that which is euerlaſting, yet not a life, but an eternall death, as being perpetually tied vnto torments, enforced euery to ſuffer that they would not, neither can they doe any thing that they would: onely the church elected by the Father, redeemed by the Sonne, ſanctified by the holy Ghoſt, ſhall enioy life euerlaſting; not by purchaſe or inheritance, but by donation and franke almaine. The ſpirituall hand which apprehends this deed of gift is faith: and therefore begin well with *I beleue in God*, and continue well in being a member of his *Holy Catholike Church*, and thou ſhalt be ſure to end well with *euerlaſting life*.

*Amen.*] Our aſſent to the Creed, ſignifying hereby that all which we haue ſaid is true and certaine.

*O Lord increaſe our faith.*

*Ruth.*

<sup>i</sup> Rom. 6. 23.

<sup>k</sup> Rom. 5. 12.

<sup>l</sup> 1. Tim 5. 6.

<sup>m</sup> Ezech. 33. 11.

<sup>n</sup> In ſymbol.

<sup>o</sup> Albenagoras

lib. de reſur.

mortuorum.

The ſecond prerogative.

<sup>p</sup> 1. Ioh. epiſt. 3. 8.

<sup>q</sup> Io. Combis compend. Theolog. lib. 4. cap. 1.

The third prerogative.

<sup>r</sup> Luke 12. 32.

<sup>s</sup> 2. Cor. 1. 20.

## Ruth 2.4.

† T.C. lib. 1.  
pag. 138. & lib.  
3. pag. 210.

u Luke. 18. 13.  
x Matth. 15. 22  
y Mark. 10. 48.

z Cap. 10. iust-  
dem.

a Huiusmodi  
quid Bernardus  
etiam serm. 16.  
in Psalm.  
Qui habitat.

**T**He *Novelists* haue censured this, and other like Suffrages, as *short cuts or shreddings*, rather *Wishes*, then *prayers*. A rude speech, which sauoureth of the shop, more then of the schoole: for our Church imitated herein the meeke *Publican*, O God be mercifull to me a sinner: and the good woman of *Canaan*, *Haue mercy on me O Lord*: and deuout *Bartimeus*; O sonne of David take pitie on me. These short shreddings and lists are of more value then their Northren broad cloth: the which (as wee see) shrinkes in the wetting: whereas our ancient custome hath continued in the Church about 1200. yeeres: for *Augustine* writes, *2 epist. 121.* that the *Christians* of Egypt vsed in their Liturgy many praiers, euery one of them being very short, *raptim quodammodo* *a eiaculatas*, as if they were darts throwne out with a kind of sudden quicknesse, lest that vigilant & erect attention of mind, which in deuotion is very requisite, should bee wasted & dulled through continuance, if their prayers were few, and long. *Nam plerumq; hoc negotium plus gemitibus quam sermonibus agitur, plus fletu quam afflatu*, saith the same Father in the same place. Peruse that learned epistle, for it is a sufficient apologic both for the length of our whole seruice, as also for the shortnesse of our seuerall prayers. If *Augustine* now liued, and were made vmpire betweene the *Novelists* and vs, hee would rather approue many short praiers in *England*, then those two long prayers, one before, and the other after sermon, in *Scotland* and *Geneua*.

For this particular *Dominus vobiscum*, it is taken out of the second chapter of *Ruth*: an vsuall salutation among Gods people: Iudg. 6. 12. Luke 1. 28.

And therefore the like among vs, as *God saue you: God blesse you: God speed*, &c. are not idle complements, or taking Gods holy name in vaine: but Christian and commendable duties. See Gospell *Dom. 6. post Trinit.* and Gospell on the *Annuntiation*.

This and the like *salutations* or *benedictions* in the time of diuine seruice betweene the Priest and people, are of great antiquitie,



*Dominus vobiscum.*

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antiquitie, and good vse. For in the *Liturgies* of *S. Iames*, *Basil*, *Chrysostome*, and that of the <sup>b</sup> *Ethiopians*, I find that the Priest was wont to say, *Pax vobis*: and the people replied, *Et cum spiritu tuo*. In that old *Liturgie* of *Spaine*, called <sup>c</sup> *Mozarabe*, because the Christians were mingled with Arabians, it is enjoined that the Priest should say, *Dominus vobiscum*, as in our booke; and the people, as ours, answered *Et cum spiritu tuo*. Again, *Adiuuate me fratres in orationibus vestris*, and the whole companie replied, *Adiuuet te Pater, filius, spiritus sanctus*. It is reported by <sup>d</sup> *Bellarmino* and <sup>e</sup> *Trienthemius*, that one *Petrus Damianus* hath written an whole booke of this argument, intituled, *Dominus vobiscum*: in which (as it should seeme) sundrie needlesse questions are discussed; hee liued in the daies of *William the Conqueror*, therefore thought probable that it was vsed in the Latine Church euer since their *Liturgie* was composed by *Damasus*, about the yeere 376: deduced out of the Greeke Churches into the Romane, as <sup>f</sup> *Beatus Rhenanus*, and Master <sup>g</sup> *Fox* coniecture.

*Cum spiritu tuo.*

**T**He peoples answere, *Cum spiritu tuo*, is take out of the second <sup>h</sup> *Epistle* of *Paul* to *Timothie*: *The Lord Iesus Christ be with thy spirit*. It answereth the reapers answere to *Boaz*; *The Lord blesse thee*. These mutuall salutations<sup>i</sup> inuinate sweet agreement and loue betweene the Pastor and parishioners: it is the Ministers office to begin, and the peoples dutie to correspond in good affection and kindnes: for loue is the adamant of loue. When the Minister is a *Paul*, the people must be *Galatians*, *if it were* <sup>k</sup> *possible*, *Willing to pull out their eies, and to giue them for his good*: <sup>l</sup> not only to reuerence his place, but also to loue his person.

A Pastor cannot vse to the people a better wish then, *The Lord be with you*. For <sup>m</sup> if God be with them, who can be against them? and the people cannot make a fitter reply, then, *with thy spirit*. For (as *Plato* diuinely said) euery mans soule is himselfe.

Againe, forasmuch as *God is a spirit* <sup>n</sup>, and ought to bee

H

worshipped

<sup>b</sup> *Bibliothec. pat. tom. 4. col. 111.*

<sup>c</sup> *Ibid. col. 108.*

<sup>d</sup> *Lib. 2. de Missa, cap. 16.*

<sup>e</sup> *Lib. de scriptor. Ecclesiast. fol. 51.*

<sup>f</sup> *Annot. in Tertull. de Corona militis.*

<sup>g</sup> *Acts and Monuments. fol. 1274. 1275.*

<sup>h</sup> *Cap. 4. ver. 22.*

<sup>i</sup> *Durandus rational. diuin. lib. 4. c. 14. §. 5.*

<sup>k</sup> *Galat. 4. 15.*

<sup>l</sup> *Calvin. in loc. ad Galat.*

<sup>m</sup> *Rom. 8. 31.*

<sup>n</sup> *Ioh. 4. 24.*

worshipped in spirit; it is meet we should performe this spirituall seruice with all earnest contention and intention of spirit. See *Magnificat*.

o Ser. de eo ubi  
duo aut tres.

Christ promised, Matth. 18. to be with vs in our deuotion, *in the midst of vs*, when wee meet to pray. But, o as *Eusebius Emisenus* obserueth, how shal God be in the midst of thee, when as thou art not in the midst of thy self? *Quomodo erit deus in medio tui, si tecum ipse non fueris?* If the aduocate sleepe, how shall the Iudge awake? No maruel if thou lose thy suite, when as in praying thou lovest thy self.

p Loc. com. tit.  
inuocat.

q Bernard. ser. 4.  
de Ieiunio &  
orat.

Prayer is the Christians gunshot (saith p *Luther*) *Oratio, bombardæ Christianorum*. As then a bullet out of a gun: so prayers out of our mouth, can goe no further then the spirit doth carrie them: if they be q *Timida*, they cannot flee far: if *Timida*, not pierce much: only feruent and humble deuotion hitteth the marke; penetrating the wals of heauen, albeit they were brasse, and the gates iron.

r Iohn 15. 5.

The Church hath placed these mutuall responsories at the very beginning of our prayers after the Lessons and Confession of faith: becauser Christ said, *Without me ye can doe nothing*. Wherefore the Church, as I haue shewed, begins her prayers at the first with *O Lord open thou our lips*: and here praying afresh, *The Lord be with you*; begins, I say, with, *the Lord bee with you*, and ends with, *through Iesus Christ our Lord*. Signifying hereby that Christ is *Alpha* and *Omega*, the first and the last, without whom we can neither begin well, nor end well. And this is the reason why the Church after this interchangeable salutation, enioynes vs to pray, *Lord haue mercy vpon vs: Christ haue mercy vpon vs: Lord &c.* vsing an earnest repetition (as I coniecture) rather to presse this one point, then (as other write) to notifie the three diuine persons.

s Beletius lib.  
de Diuinis offi-  
cijs. cap. 36.

And it is worth obseruing, that we conclude these short Suffrages, as we began: for as in the first we desire the Lord *to be with vs and our spirit*; so likewise in the last, that *hee would not take his holy spirit from vs*, but accompanie the whole Church vnto the end and in the end.

I am occasioned in this place iustly to defend the peoples  
answering



## Cum spiritu tuo, &amp;c. other Responsories.

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answering the Minister aloud in the Church. The beginning of which interlocutorie passages, is ascribed by <sup>u</sup> *Platina* to *Damasius* Bishop of Rome; by <sup>x</sup> *Theodoret* to *Diodorus* Bishop of Antioch; by <sup>y</sup> *Walafridus Strabo* to *S. Ambrose* Bishop of Millane: all which liued 1100. yeeres before the Church was acquainted with any French fashions: and yet *Basil*, *epist.* 63. alleageth that the Churches of Egypt, Libya, Thebes, Palestina, Phoenicians, Syriās, Mesopotamians, vsed it long before. <sup>z</sup> *Socrates* and <sup>a</sup> *Strabo* write, that *Ignatius*, a scholler vnto <sup>b</sup> Christs own schollers, is thought to be the first author hereof. If any shall expect greater antiquitie and authoritie, we can fetch this order euen from the quier of heauen: *I saw the Lord* (said <sup>c</sup> *Esay*) *set on an high Throne, the Seraphims stood upon it, and one cried to another, saying, Holy, holy, holy, Lord God of hostes, all the world is full of his glorie.*

Blessed spirits in praising God answere one another interchangeablie: though vnhappy scornfull spirits vnmanerly terme this custome, <sup>d</sup> *Tossing of seruice*. But it may be said of them, as <sup>e</sup> *Hierome* wrote of *Heluidius*: *Existimant loquacitatem esse facundiam, & maledicere omnibus bona conscientie signum arbitrantur.*

## The Magnificat.

LUKE 1.46. *My soule doth magnifie the Lord.*

**T**HIS Hymne is nothing else, but a grace for grace: great thanks, for great things receiued of the Lord. Wherein obserue the <sup>\*</sup> *manner* and *matter* of the Virgins exultation: or a thanksgiuing in the two former verses: and a reason in the rest, *For he hath regarded &c.*

I purpose to sift euerie word of the former part seuerally: and because there is (as <sup>\*</sup> *Luther* saith) great Diuinitie in pronounes, I will first examine the pronoune *My*: my soule my spirit, my Sauour. It is not enough y other pray for vs, except our selues praise God for our selues. He that goeth to Church by an attorney, shall go to heauen also by a proxie.

H 2

There

<sup>u</sup> *In vita Damasi.*

<sup>x</sup> *Lib. 2. hist. cap. 24. Magdeburg. cent. 4. col. 897.*

<sup>y</sup> *Lib. de rebus Eccles. cap. 25. alludens forsitan ad Hexam. Ambros. lib. 3. cap. 5.*

<sup>z</sup> *Ecclesiast. hist. lib. 6 cap. 8.*

<sup>a</sup> *Vbi supra.*

<sup>b</sup> *Hieron. catalog. script. Eccles. in vita Ignat.*

*Muscul. in Mat. 26. 30. thinkes that Christ and his Apostles vsed it.*

<sup>c</sup> *Cap. 6. 3.*

<sup>d</sup> *T. C. lib. 1. pag. 203.*

<sup>e</sup> *Lib. contra Heluidium in initio.*

<sup>\*</sup> *Modus & causa. Gorran. in locum.*

<sup>\*</sup> *Com. in 1. Galat. vers. 4. My.*

¶ *Mensa philo-  
sophica fab. de  
mercator.*

¶ *Ambros. lib. 1.  
de officijs, cap 8.*

¶ *Matth. 25. 4.*

*Soule.*

¶ *Beda in loc.*

¶ *Prou. 23. 26.*

¶ *Matth. 3. 9.*

¶ *Luke 10. 42.*

There is an old <sup>f</sup> Legend of a Merchant, who neuer would go to Masse: but euer when he heard the *Saints bell*, he said to his wife, Pray thou for thee and me. Vpon a time he dreamed that he and his wife were dead, and that they knocked at heauen gate for entrance: *S. Peter* the porter (for so goeth the tale) suffered his wife to enter in, but thrust him out, saying, *Ille intravit pro se & te*: as thy wife went to Church for thee, so likewise she must go to heauen for thee. The morall is good, howsoeuer the storie be bad: insinuating that euery one must haue both a *personalitie* of faith, *my Saviour*: and a *personalitie* of deuotion, *my soule, my spirit*. & *Officium* is *efficium*, it is not enough that the master enioyne his familie to pray, or the father heare his child pray, or the Teacher exhort his people to pray: but as euery one hath tasted of Gods bountie, so euery one must performe this dutie, hauing oyle of his <sup>h</sup> owne in his owne lampe, saying and praying with the blessed Virgin, *My soul, my spirit*.

*Soule*] As if she should thus speake, Thy benefits O Lord are so good, so great, so manifest, so manifold, <sup>i</sup> that I can not accord them with my tongue, but only record them in my heart. It is truly said, he loues but little, who tels how much he loues: and so surely he praiseth God but little, who makes it a tongue-toile & a lip-labor only. *Mark. 7. 6.* *This people honoreth me with their lips, but their heart is farre from me.* God who gaue all, will haue all, and yet aboue all requireth the soule. <sup>k</sup> *Sonne giue me thy heart*: for that alone commands all other members, as the <sup>l</sup> Centurion did his souldiers. It saith to the foot, go, and it goeth; vnto the hand, come, and it cometh; vnto the rest, do this, and they do it. It doth bend the knees, and ioyne the hands, and lift vp the eye, composeth the countenance, disposeth of the whole man: and therefore as that other <sup>m</sup> *Mary* chose the better part, so this *Mary* bestowed vpon God her best part, *her soule did magnifie, her spirit reioyced.*

Some Diuines expound these words ioyntly, some seuerally. The word spirit is vsed in the holy Scripture sometime for the whole soule. *1. Cor. 7. 34.* The woman vnma-  
ried



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ried careth for the things of the Lord, that she may be holy both in bodie and in spirit, that is, <sup>n</sup> in soule.

So S. *Augustine* thinks that these two words here signifie the same, because the latter phrase, *my spirit reioyceth in God my Saviour*, is nothing else but an exegesis of the former, *my soule doth magnifie the Lord*: insinuating by this repetition, *my soule, my spirit*, that her deuotion was not hypocriticall, but cordiall and vnfeined. It is obserued in nature, that the Fox doth nip the necke, the Mastiue the throat, the Ferret the liuer, but God especially careth for the heart: being (as *Ambrose* speakes excellently) *Non corticis, sed cordis Deus*.

And therefore *Mary* was not content to praise the Lord from the rine of her lips only, but also from the roote of her heart. So <sup>o</sup> *David* did pray, *Praise the Lord O my soule, and all that is within me praise his holy name*. So <sup>p</sup> *Paul* would haue vs pray: *Sing to the Lord with a grace in your hearts*. And so the Church doth desire that the Priest (who is the mouth of the people) should pray, *The Lord be with you*, saith the Minister, and the whole congregation answereth, *And with thy Spirit*. <sup>q</sup> Hereby signifying, that this holy businesse ought to be performed with all attention and intention of spirit.

Diuines interpreting these two seuerally, distinguish betweene *soule* and *spirit*: and so doth the Scripture, 1. Cor. 15. 45. *The first man Adam was made a liuing soule; the last Adam a quickening spirit*. Soule is that by which we liue naturally: spirit is that, by which we liue through grace supernaturally. Or (<sup>r</sup> as other) soule signifieth the will, and spirit the vnderstanding: as Heb. 4. 12. *The word of God is liuely and mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the soule and spirit: that is, <sup>s</sup> of the will and vnderstanding*.

So that *Marie* saying heere, *my soule and my spirit*, doth intimate that she did praise the Lord with attention in her vnderstanding, and deuotion in her affection. They praise God with halfe an heart, who either hauing deuotion, want vnderstanding: or else indued with vnderstanding, want deuotion: and so while men pray with the soule with-

<sup>n</sup> *Ambros. com.*  
in loc.

<sup>o</sup> *Psalm. 103. 1.*  
<sup>p</sup> *Coloss. 3. 16.*

<sup>q</sup> *Carolus Magnus* fragment.  
*de ritibus eccl.*  
*veteris, Cassander*  
*Liturgica,*  
*cap. 21.*

<sup>r</sup> *Calu. in loc.*

<sup>s</sup> *Beza in loc.*

<sup>t</sup> Ose 10. cap. 2.

out a spirit, or with the spirit, without a soule, their heart is divided (as the Prophet <sup>t</sup> Ose : *Diuisum est cor eorum :* ) and God hath but one part, happily the least peece.

The line then to be drawne from this example, is, first, that we pray with our heart: secondly, with our whole heart, with all our soule, with all our spirit.

Doth.

<sup>n</sup> Ansonius epi-gram. 84.

<sup>x</sup> Seneca lib. 2. de beneficijs.

cap 5.

Magnifie.

Doth] In the present. For as a gift to man, so glorie to God, is most acceptable when as it is seasonable: not deferred, but conferred in time. "*Gratia que tarda est, ingrata est gratia.*" <sup>x</sup> *Proprium est libenter facientis, citò facere.*

Magnifie] The word signifieth highly to commend, and extoll: *Magnus facere*, to make great. Now God is *optimus maximus*, alreadie most great, and therefore cannot be made more great in regard of himselfe: but all our vilifying and magnifying the Lord, is in respect of others onely.

When we blaspheme the most holy name of God, as much as in vs lieth, we lessen his greatnesse: when we blesse his name, so much as in vs is, we magnifie his glorie, making that which is great in it selfe, to be reputed great of other. As <sup>y</sup> one fitly, *Magnificare nihil aliud est nisi magnum significare.*

<sup>y</sup> Lexic. Theol. verb. magnificatio.

<sup>z</sup> In Psal. 133.

<sup>a</sup> 1. Pet. 2. 12.

This magnifying consists in our conuersation especially. *Noli* (saith <sup>z</sup> *Augustine*) *gloriar quia lingua benedicis, si vita maledicis.* <sup>a</sup> Haue your conuersation honest among the Gentiles, that they which speake euill of you, may by your good workes, which they shall see, glorifie God in the day of the visitation.

<sup>b</sup> Com. in Luc. lib. 2. cap. 1.

<sup>c</sup> Gen. 1. 26.

<sup>e</sup> Ephes. 4. 24.

God is magnified of vs (as <sup>b</sup> *Ambrose* and *Origen* note) when as his image is repaired in vs. <sup>c</sup> He created man according to his likenes: that is, as <sup>e</sup> *Paul* doth interpret it, *in righteousness and holines.* So that the more grace we, the more glorie God: he doth appeare greater in vs, albeit he cannot be made greater by vs. He doth not increase, but we grow from grace to grace, from vertue to vertue: the which ought principally to stirre vs vp vnto this dutie, for that our selues are magnified, in magnifying him: as *Mary* sheweth heere, *My soule doth magnifie the Lord*, vers. 46. And, *The Lord hath magnified me*, vers. 49. <sup>f</sup> *Qui maledicit Domino, ipse minuitur.*

<sup>f</sup> *August.* in Psal 66.



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*minuitur, qui benedicit, augetur: prior est in nobis benedictio domini, & consequensest, & ut nos benedicamus domino: illa pluuia, iste fructus.*

*The Lord.*] Lord is a name of might, *Saujour* of mercy. *Mary* then (as *Augustine* and <sup>h</sup> other obserue) praiseth him alone, who is able to helpe, because the *Lord*; and willing, because a *Saujour*.

*And my spirit*] <sup>i</sup> Such as distinguish betweene soule and spirit, make this a reason of the former verse: *My spirit hath reioyced in God my Saujour*, and therefore *my soule doth magnifie the Lord*: according to that of S. <sup>k</sup> *James*; *Is any merry? let him sing*. So that this exultation of *Mary*, caused her exaltation of God.

Inward reioycing in spirit, is a great signe of a good conscience, <sup>l</sup> *which is a continuall feast*. The wicked are often merry, sometime mad merry: but all is but from the teeth outward. For (as <sup>m</sup> *Salomon* speaks) *even in laughing the heart is sorrowfull, and the end of mirth is heavinesse*. But the good man (as the *Virgin* here) *reioyceth in spirit*: all worldly merriments are more talked of then felt, but inward spirituall reioycing is more felt then vttered.

It is (as the <sup>n</sup> *Scripture* calls it) a *Iubilation*, an exceeding great ioy, which a man can neither suppress, nor expresse sufficiently. <sup>o</sup> *Nec reticere, nec recitare*: for howsoeuer in the court of Conscience there be some pleading euery day; yet *The godly make it Hilary Terme all the yeere*. See Gospell *Dom. 1. Aduent. & Dom. 9. post Trinit.*

*In God*] Happily the spirit of the most wicked at sometime doth reioyce, yet not in God, nor in good, but in villanie, and vanity. *Prou. 2. 14. They reioyce in doing euill, and delight in frowardnesse*: whereas in the good man the ioyes obiect is alwaies good, goodnesse it selfe, God himselfe. *David delights in the Lord, Mary reioyceth in God*. And this is so good a ioy, that <sup>p</sup> *Paul* saith, *Reioyce in the Lord alwaies, and again I say reioyce*. We may reioyce in our friends, in our health, in our preferment, in our honest recreation, in many other things, *prater Deum*, beside God: yet in all, *propter Deum*, for God, so far forth as they shall increase our spirituall reioycing

The Lord.

<sup>E</sup> 1. Cor. 8. 6.<sup>h</sup> Maldonat. in loc.

Spirit.

<sup>i</sup> Calvin. &

Marinat. in loc.

<sup>k</sup> James 5. 13.<sup>l</sup> Prou. 15. 15.<sup>m</sup> Prou. 14. 13.<sup>n</sup> Zach. 9. 9.<sup>o</sup> Anonymus in Psal. 46.

In God.

<sup>p</sup> Phil. 4. 4.

Galat. 6. 14.

reioycing in the Lord. God forbid (saith *Paul*) that I should reioyce in any thing but in the crosse of Christ. In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epistle Dom. 4. Advent.

Sauioyr.

*Sauioyr*] To consider God as a seuerer Iudge, would make our hart to tremble: but to consider him in Christ, in whom he is well pleased, is of al ghostly comfort the greatest. And therefore if we desire to reioyce in spirit, let vs not behold God in the glasse of the Law, which makes him a dreadfull Iudge: but in the glasse of the Gospell, which shewes him a mercifull Sauioyr.

Luke 10. 34.  
The Law as  
wine to search,  
the Gospell as  
oyle to supple.  
Caluin. in loc.

In euery Christian there are two contrary natures; the flesh, and the spirit: and that hee may be a perfect man in Christ, he must subdue the one, and strengthen the other: the Law is the ministrie of death, and serueth fitly for the taming of our rebellious flesh: the Gospell is the power of God vnto life, containing the bountifull promises of God in Christ, and serueth fitly for the strengthening of the spirit. It is p oile to powre into our wounds, and water of life to quench our thirstie soules. As in name, so in nature, the Goodspell, or the Ghostspell, that is, the word and ioy for the spirit. *Mary* then had good cause to adde this epithete *Sauioyr*, vnto God: *My spirit reioyceth in God my Sauioyr.*

Swarez. tom. 2.  
in tertiā Thom.  
disput. 3. & 4.

D. Fulke. an-  
not. in Mat. 1.

1. Cor. 8. 4.  
Lombard. 3.  
sent. dist. 3.  
Bellar. de. amif-  
sione gratie,  
lib. 4. cap. 15.

*My Sauioyr*] We note two conclusions out of this pronoun: the first against some Papists; the second against al Papists. Some popish writers affirme, that *Mary* was conceived and borne without originall sinne, and that shee liued and died without actuall sinne: contrary to the Scripture, Rom. 3. 9. Gal. 3. 22. So that in honouring the feast of her conception and natiuitie, with the singular priuiledge of Christ, they worship an Idoll, and not her. For an Idoll (as *Paul* disputes) is nothing in the world: and so is that man or woman conceived without sin, except Christ, who was conceived by the holy Ghost: as none other euer was, or shall be.

They ground this assertion vpon a place of *Augustine*



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*stine*: \* Excepta sancta virgine Maria, de qua propter honorem domini, nullam prorsus cum de peccatis agitur, habere volo questionem. Answer is made, that *Augustine* elsewhere concludes al vnder sin (though he did in that place forbear to rip vp the faults of the mother in honour of her son) for in lib. 5. 7 cap. 9. against *Julian* the Pelagian, hee doth intimate that *Maries* body was sinfull flesh, concluding peremptorily; 2 Nullus est hominum prater Christum, qui peccatum non habuerit grandioris atatis accessu: quia nullus est hominum prater Christum, qui peccatum non habuerit infantilis atatis exortu. So likewise, a lib. de sancta Virginitate, cap. 3. Beatior Maria percipiendo fidem Christi, quam concipiendo carnem Christi: nihil enim ei materna propinquitas profuisset, nisi foeliciter Christum corde, quam carne gestasset. And in his b Treatise, De fide ad Petrum (for the Papist admit that booke) Firmissime crede, & nullatenus dubites, omnem hominem qui per concubitum viri & mulieris concipitur, cum peccato originali nasci, & ob hoc natura filium ira. Thus *Augustine* expounds, and answers *Augustine*.

Now for holy Scriptures, if there were no more texts in the Bible, this one is omnisufficient, to accuse *Marie* of some faults, and the Papists of much follie: My spirit reioyceth in God my Saviour. He that hath no sin wants not a Saviour: but *Maries* reioyced in a Saviour, therefore shee was sorie for her sin. The whole neede not a Physition, saith c Christ: but *Mary* cals for a salue, therefore surely shee had some sore: and if any sin, then she cannot be our Mediatrix, or aduocate. Si peccatrix, non deprecatrix. d Our Aduocate is our propitiation for sinne: e but the propitiation for sinne, knew no sinne. Ergo, quae egebat, non agebat aduocatum. And therefore *Mary*, who neededa Saviour her selfe, could not be a sauiour of other.

Againe, we gather out of this pronoun *my*, *Maries* particular apprehension and application of Christs merits, against all Papists, who f teach that a generall confused implicite faith, is enough without any further examination of Scriptures, or distinct beleefe. Contrarie to the practise of Christ, who prayed in our nature and name.

x De nat. & gratia, contra Pelagianos, cap. 36. tom. 7. fol. 506.

y Tom. 7. fol.

742.

z fol. 743.

a Tom. 6. fol. 561

b Tom. 3. fol. 164

c Matth. 9. 12.

d. 1. Epist. Joha

2. cap.

e 2. Cor. 5. 21.

f Bellarm. lib. 1. de iustific. cap. 7.

g *Matth.* 27. 46.  
h *Psalm* 1. 8. 28.  
i *Joh.* 20. 28.

*Deus meus, Deus meus.* Of<sup>h</sup> *David*, *Thou art my God: of Thomas, i My Lord: of Mary, My Saviour.*

The second part of this Hymne containeth a reason why she did magnifie the Lord, namely for his goodnes.

Toward { *Her selfe. He hath regarded the lowlines of his handmaid; he hath magnified me. From henceforth all generations shall call me blessed.*  
Other.

Regarded.

Regarded.] God is said in Scripture to regard three waies, (as *Augustine* notes vpon this place) *secundum* { *Cognitionem,*  
*Gratiam,*  
*Iudicium.*

1. His eye of knowledge regardeth all things. *Heb.* 4. 13. *There is not any creature, which is not manifest in his sight, but all things are naked and open vnto him.*

2. *Psalm* 33. 18.

2. His fauourable countenance and gracious eye is vpon them<sup>k</sup> *Who feare him, and vpon them who trust in his mercy.*

1 *Matth.* 25. 12.

3 God in iudgement will onely regard his elect. For he will say to the reprobate, *Verily I know ye not.* God regarded here *Mary* with his gracious eye, vouchsafing to make her both his child, and his mother. The one is a benefit obtained of very<sup>m</sup> few; the other denied vnto all. *It was onely granted to Mary to be the mother of Christ, n Whereas it was denied vnto all men, to be the father of Christ.*

m *Matth.* 7. 14.  
n *Hugo* *Lincolniensis*, vti *Suarius* in eius *vita.*

This was so great a grace to *Mary*, that as in this Hymne her selfe doth propheticie: *From henceforth all generations shall account her blessed.*

o *Luke* 1. 28.

An Angell of heauen said that she was<sup>o</sup> *full of grace: Gratia plena in se, non à se*; in her selfe, but not of her selfe. And therefore her soule did magnifie the Lord, and her spirit reioyced in God her Saviour; not in regard of her owne greatnes, but in respect of his goodnesse. For so shee saith, *He hath regarded.*

Lowlinesse.  
P *Marlor.* in loc.

The lowlinesse] P God cannot looke aboue himselfe, because he hath no superiour; nor about himselfe, for that he hath no equall: he regards only such as are below him; and therefore the lower a man is, the neerer vnto God, the more exposed to his sight who lookes from aboue. q *Who is like*

q *Psalm* 111. 5. 6.



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like unto the Lord our God that hath his dwelling so high, and yet humbleth himselfe to behold the things in heauen and earth? He taketh vp the simple out of the dust, and lifteth the poore out of the mire. And Psal. 138. vers. 6. Though the Lord be high, yet hath he respect unto the lowly: but as for the proud, he beholdeth them a far off. The most high then hath especiall respect to such as are most low.

Now lowlines in holy Scripture is vsed both } *Actiuely*, for humilitie. *Passiuely*, for humiliation, basenesse and affliction.

Origen, Beda, Bernard construe th is of *Maries* humilitie: but I thinke with the most, and best, that she meant by lowlinesse, her base degre: For, *Humilitas dum proditur, perditur*. He that brags of his humilitie, loseth it. It is (saith *Hierome*) the Christians Iewell.

Now, saith *Macarius*, he is a foolish begger who when he finds a Iewell, instantly proclaimes it, *inueni, inueni*: for by this meanes he that hath lost it, will demand it againe: so likewise when we boast of any good gift, the Lord who lent, will resume it.

It is improbable then that *Mary* spake this of her humilitie: for (as some *Popish* writers obserue) she did in this song ascribe all her happinesse to Gods mercy, and nothing to her owne merit.

It is true, that as *death is the last enemy*: so pride the last sinne that shall be destroyed in vs. *Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur: & te recedente dimittitur.* *Augustine* told *Dioscorus*, *Vitia cetera in peccatis, superbia vero etiam in benefactis timenda*. When other sinnes die, secret pride gets strength in vs: *ex a remedijs generat morbos*, euen vertue is the matter of this vice: in such sort, that a man will be proud, because he is not proud. But this was not *Maries* mind to boast, in that she did not boast: but, as the word and coherence more then insinuate, she did vnderstand by lowlines, her meane estate and qualitie.

*Quod me dignatus in altum,  
erigere ex humili, celsum.*

I 2

So

*Maldonat, in locum.*

*Com. in cap 1. Abdiam.*

*Hom. 17.*

*Jansenius, Beauxamis, Maldonat, in locum.*

*1. Cor. 15. 26.*

*Junocentius de contemptu mundi, lib. 2. cap 31.*

*Epist. 56.*

*Pet. Chrysolog. ser. 7.*

*Iuuenens, lib. 1. Euang. hist.*

<sup>c</sup> Annot. in loc.

So doth her selfe construe the word, vers. 52. *He hath put downe the mightie from their seat, and hath exalted the humble and meeke*: where humble is opposite to mightie, as in this verse the lowlinesse of *Mary* to Gods highnes. I presse this point, because some Papists (as <sup>c</sup> *Erasmus* affirmes) haue gathered out of this place, that *Marie* through her modest carriage, worthily deserued to be the mother of Christ. Whereas (besides the reasons alleaged) the words of this verse, and the drift of the whole song, confute them abundantly.

For ταπεινωσις, vsed by *Luke*, signifieth properly basenesse: whereas humilitie is called ταπεινοφροσυνη: and albeit the vulgar Latine reade, *respexit humilitatem*, yet καταβλεψας, is *aspexit*, as in our English Bibles, *he looked on the poore degree of his handmaid*. And this is not only the criticall Annotation of *Erasmus*, but their owne *Iansenius*, and *Maldonatus* obserue the same: for her intent was not to magnifie her selfe, but to magnifie the Lord.

Heere then wee may behold *Maries* exceeding great miserie, and Gods exceeding great mercie: the good Ladies infelicitie, who descended of a noble house, yea a royall blood, was notwithstanding a distressed fillie maiden, so poore, that, as we reade, *Luke 2. 24.* she was not able to buy a yong lambe for an offering. See the Gospell on the *Purification*.

<sup>d</sup> *Ierem. 9. 23.*

<sup>c</sup> *1. Sam. 2. 7.*

Let <sup>d</sup> not the wiseman glorie in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches, nor the Nobleman of his parentage, for one generation passeth, and another commeth: and <sup>c</sup> as we haue heard, so haue we seene, some who came from the scepter, to hold the plough; and other who came from the plough, to manage the scepter. And the reason is rendred in this Hymne; *The Lord hath put downe the mightie from their seat, and exalted the humble and meeke: he hath filled the hungrie With good things, and the rich he hath sent emptie away*. This was his exceeding great goodnesse toward *Mary*, to raise her out of the dust, so to magnifie her, as that all generations account her blessed.

From



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From henceforth all generations shall call me blessed.] In the verse before *Magnificat*, *Elizabeth* called her blessed: now the Virgin opposeth all men to *Elizabeth*, and all times to the present, saying; (as <sup>f</sup> *Theophylact* doth note) that not *Elizabeth* only, but all men, and women, as at this time, so for euer also shall account me blessed. All generations, that is, all men in all generations (as the *Schoole* doth vsuallie distinguish) *genera singulorum*, albeit not *singuli generum*, (or as <sup>s</sup> *Euthymius*) all people who belecue aright in the Sonne, shall blesse the Mother; not all liuing, but all beleeu-  
ing: for *Iewes*, and *Gentiles*, and *Heretikes*, in stead of this honor, reuile her. <sup>h</sup> *Augustine* mentioneth *Antidicomarianites*, *Heluidius* in *Hieromes* age was (as <sup>i</sup> *Roffensis* termes him) a *Mariamastix*; and in our time some are content to giue her lesse, because the *Papists* haue giuen her more then is due. Let vs not make the Spirit of truth a lier, which saith, *All generations shall call her blessed*. This *shall*, is *officij*. not *necessitatis*: all ought, howsoeuer all do not blesse this blessed Virgin.

For he that is mightie hath magnified me.] *Magna mihi fecit*, hath done maruellous things in me. For it is wonderfully singular, and singularly wonderfull, that *Mary* should be both a virgin, and a mother: of such a sonne a mother, as was her father: hee that is mightie, and none but the Almighty could thus magnifie *Marie*: she was blessed in bearing the <sup>k</sup> most blessed, in whom <sup>l</sup> all nations of the earth are blessed. Vnto this purpose <sup>m</sup> *Bernard* excellently, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te prauenit in benedictionibus dulcedinis, ideo tu benedicta*.

Hitherto concerning the goodnesse of God toward her selfe: now shee remembreth his mercie toward o-  
ther.

<sup>f</sup> In loc.<sup>s</sup> In loc.

<sup>h</sup> Lib. de here-  
sibus 56. heres-  
<sup>i</sup> Lib. contra  
*Lutherum*, fol. 8.  
in margine.

<sup>k</sup> Rom. 9. 5.<sup>l</sup> Gen. 12. 3.

<sup>m</sup> Hom. 3. super  
*Missus est An-  
gelus Gabriel*.

*His mercie is  
on the that feare  
him, &c.*

*Generally,*

*More specially,*

1. In helping and comforting them: *He exalteth the humble and meeke, filling them with all good things.*

2. In scattering and confounding their enemies: *He hath scattered the proud, put down the mightie from their seate, and sent the rich empty away.*

1. In promising.

2. In performing his gracious promise touching

ing the *Messias* of the world: *Remembering his mercie hath holpen his seruant Israel, as he promised to our forefathers Abraham, and his seed for ever.* These points are <sup>n</sup> flagons of wine to comfort the distressed soule. For if God, who promised in the beginning that the <sup>o</sup> seed of the woman should bruse the Serpents head, deferred his promise almost 4000. yeeres, and yet at length accomplished the same to the verie full: then no doubt, God hauing promised the resurrection of the dead, and euerlasting life, will in his good time bring them to passe. That which is past, may confirme our hope touching things to come: *For he remembereth his mercie towards his seruant Israel, and it is on them that feare him throughout all generations.*

### *Cantate Domino. Psalm. 98.*

**T**He Church hath done well in ioyning to the *Magnificat*, *Psalm 98*: for the one is a perfect *eccho* to the other (all <sup>p</sup> Interpreters agreeing) that *Dauids* mystery, and *Maries* historie, are all one. Whatsoeuer is obscurely foretold in his *Psalm*, is plainly told in her *Song*: as he prophesied, *O sing vnto the Lord a new song; shew your selues ioyfull:* So she practised: *My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauour.* And this (<sup>q</sup> as *Christ* teacheth) is a new song: *The houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth. The voice doth say, Magna fecit, He hath done marvellous things:*

<sup>n</sup> *Cant. 2. 5.*

<sup>o</sup> *Genes. 3. 15.*

<sup>p</sup> *August. Hieron. Euthym. Calum. Genebrard. in loc.*

<sup>q</sup> *John 4. 23.*



things : and the *Eccho* : *Magna mihi fecit*. He hath magnified, or done marvellous things in me. For it is an exceeding wonder (as *Paul* speaks) a great myserie, that God should be manifested in the flesh, that the father of all, should bee the sonne of *Mary*. *Voice* : *With his owne right hand, and with his holy arms hath he gotten himselfe the victorie*. *Eccho* : He hath shewed strength with his arme, he hath scattered the proud in the imagination of their hearts. *Voice* : *The Lord declared his saluation, his righteousness hath hee openly shewed in the sight of the Heathen*. *Eccho* : His mercy is on them that feare him, throughout all generations : hee hath filled the hungrie with good things, and the rich hee hath sent emptie away. *Gentiles esurientes, Iudaos diuites*, as *Theophylact* expounds it.

*Voice* : *Hee hath remembred his mercy and truth towards the house of Israel*. *Eccho* : He remembering his mercy, hath holpen his seruant Israel.

In the whole Psalme five circumstances are to be considered especially :

{ *Who.*  
*What.*  
*Whereto.*  
*Wherefore.*  
*Wherewith.*

1. *Who* must sing : *All men, all things*. For the Prophet in the latter end of the Psalme doth incite sensible men, by directing his speech vnto insensible creatures : *Let the sea make a noise, let the flouds clap their hands, and let the hills be ioyfull*. All which sing Psalmes and Hymnes in their kind : onely man, for whom all these were made, is vnkind. *The ox knoweth his owner, and the dull asse his masters crib : but Israel hath not knowne, my people hath not understood*.

2. *What* : *Sing a new song*. This is mans end, to seeke God in this life, to see God in the next : to bee a subiect in the kingdome of grace, and Saint in the kingdome of glory. Whatsoever in this world befalleth vs, wee must sing : bee thankfull for weale, for woe ; songs ought alwaies to be in our mouth, and sometimes a new song : for so *David* heere, sing a new song : that is, <sup>t</sup> let vs put off the old man, and become new men, <sup>u</sup> new creatures in Christ : for the old man sings

<sup>r</sup> 1. Tim. 3. 16.

<sup>r</sup> Esay 1. 3.

<sup>t</sup> August. in loc.  
<sup>u</sup> 2. Cor. 5. 17.

<sup>x</sup> Mark. 16. 17.

<sup>y</sup> Matih. 2. 12.

<sup>z</sup> Hieron. in loc.

<sup>a</sup> Calvin. in loc.

<sup>b</sup> Augustin. &

<sup>c</sup> Turr. in loc.

<sup>c</sup> Luke. 2. 14.

sings old songs: ouely the new man sings a new song, hee speaketh with a <sup>x</sup> new tongue, and walkes in <sup>y</sup> new waies: and therefore doth new things, and sings new songs: his language is not of Babylon, or Egypt, but of Canaan: his communication doth edifie men, his song glorifie God.

Or a new song, that is, a fresh song, <sup>z</sup> *noua res, nouum canticum*; new for a new benefit. Ephes. 5. 20. Giue thanks alway for all things. It is very grosse to thanke God onely in grosse, and not in parcell. Hast thou beene sicke and now made whole? praise God with the Leper, Luke 17. sing a new song, for this new salue.

Doest thou hunger and thirst after righteousness; whereas heretofore thou couldest not endure the words of exhortation and doctrin? sing a new song for this new grace. Doth almighty God giue thee a true sense of thy sinne; whereas heretofore thou diddest draw iniquity with cords of vanity, and sinne as it were with cartropes, and wast giuen ouer to worke all vncleannesse, euē with greedinesse? *O sing, sing, sing* a new song for this new mercy.

Or new, that is, <sup>a</sup> no common or ordinarie song, but as Gods mercy toward vs in exceeding maruellous and extraordinary, so our thanks ought to be most exquisite, and more then ordinarie: not new in regard of the matter; for we may not pray to God, or praise God, otherwise then he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may beare our wits after the best fashion to bee thankfull.

Or, because this Psalme is propheticall, a new song, that is, <sup>b</sup> the song of the glorious Angels at Christs birth, <sup>c</sup> *Glorie to God on high, peace in earth, towards men goodwill*; a song which the world neuer heard before: that the seede of the woman should bruse the Serpents head is an old song, the first that euer was sung: but this was no *plaine song*, till Christ did manifest himselfe in the flesh. In the old Testament there were many old songs, but in the new Testament a new song.

That vnto vs is borne a Sauour, which is Christ the Lord,



## The 98. Psalme.

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Lord, in many respects a new song : for whereas Christ was but shadowed in the Law, he is shewed in the Gospell : and new, because sung of new men, of al men.<sup>d</sup> For the sound of the Gospell is gone through all the earth, vnto the ends of the world : whereas in old time Gods old songs were sung in Iury, his name great in Israel; at Salem his Tabernacle, and dwelling in Sion : Psal. 76.

<sup>d</sup> Rom. 10. 18.

3. *Whereto*] To the Lord. See before Psalme 95.

4. *Wherefore*] For he hath done maruellous things : he hath opened his greatnes and goodnesse to the whole world, in his creation, and preservation, in his redemption especially, being a worke of greater might and mercy then all the rest : for in the creation he made man like himselfe ; but in the redemption he made himselfe like man. *e* *Illic participes nos fecit bonorum suorum : hic particeps est factus malorum nostrorum.* In making the world, he spake the word onely and it was done : but to redeeme the world, *dixit multa, & fecit mira*, saith the text : *Passus est dura verba, duriora verbera.* The creation of the world was a worke as it were of his fingers : Psal. 8. 3. *When I consider the heauen, euen the work of thy fingers.* But the redemption (as it is here called) is the worke of his arme : *With his owne right hand, and with his holy arme hath he gotten himselfe the victorio.*

*e* Granatensis  
con. 2. Dom. 1.  
aduent.

So that if the Iewes obserued a Sabbath in honour of the worlds creation ; how many festinals ought we to keepe in thankfull remembrance of our redemption ? As *Diogenes* said, euery day was an holy day to a good man, so euery day should be a Sunday to the Christian man.

*Aquinas* excellently : *Bonum gratia vnius, maius est quam bonum natura totius vniuersi* : The sauing of one soule is a greater worke, then the making of a whole world : 12. *quest. 113. art. 9.*

5. *Wherewith* : in a literall sense  
with all kind of musicke,

{ Vocall: Sing to the Lord.  
Chordal: Praise him vpon the Harpe.  
Pneumaticall: With trumpets, &c.

*e* *Augustin. in Psalmum ult.*

In an allegoricall exposition (as *e* *Enthymius* interprets it)

*e* In locum.

K

we

<sup>h</sup> 1. Cor. 3. 16.  
<sup>i</sup> In Protreptico.

we must praise God in our actions, and praise him in our contemplation : praise him in our words, praise him in our works : praise him in our life, praise him at our death : being not only temples (as <sup>h</sup> Paul) but (as <sup>i</sup> Clemens Alexandrinus calles vs) Timbrels also of the holy Ghost.

*Nunc dimittis, or the song of Simeon.*

Luke 2. 29.

*Lord now lettest thou thy seruant depart in peace.*

<sup>κ</sup> Ouid epist.  
Hero. 7. epist.

<sup>κ</sup> *Sic ubi fata vocant, vdis abiectus in herbis,  
Ad vada Meandri concinit albus olor.*

As the Swanne, so Simeon in his old age, readie to leaue the world, did sing more sweetly then euer hee did before, *Lord now lettest, &c.*

The which Hymne is a thanksgiuing to God, for giuing his Sonne to redeeme his seruants.

And it hath two principall parts : in the

1. He reioyceth in regard of his owne particular : vers. 29. 30.	}
2. In regard of the generall good our Sauior Christ brought to the whole world : vers. 31, 32.	

In the first note } 1. His willingnes to die: *Lord now lettest thou thy seruant depart in peace,*  
2. things especially: } 2. The reason of this willingnes: *For mine eies haue seene thy saluation.*

Lord.

*Lord*] The Papists often in their life, speciallie at their death, vse to commend themselues and their soules vnto the protection of the blessed Virgin : *Maria mater gratia, tu nos ab hoste protege, & hora mortis suscipe.* This is their doctrine, <sup>1</sup> Bellarmine auoweth it : this is their practise; *Father Garnet* at his execution vsed this forme of praier twice publicely, But old *Simeon* here forgetting our *Lady*, though she were present, commends his soule to the Lord, who redeemed it, *Lord now lettest thou, &c.*

<sup>1</sup> Lib. de beatitudine Sancto-  
rum. cap. 17.

*Now.*  
in Luke 2. 16.

*Now*] *Simeon* assuredly was not afraid to die before : but because a<sup>m</sup> reuelation was giuen vnto him from the holie Ghost



*The song of Simeon.*

67

Ghost that he should not see death, vntill he saw the *Messias*, he was exceeding desirous to liue, that he might see the word of the Lord fulfilled. <sup>n</sup> And therefore men abuse this example, saying they will be contented to die, when such, and such things come to passe, when all their daughters be well married, and all their sonnes well placed. Old *Simeon* had a reuelation for that he did, whereas we haue no warrant from God, for many things we fondly desire; so that whether God grant them, or not, we must submit our selues vnto his good pleasure, Now and euer readie to depart in peace, when he doth call, taking vnto vs the resolution of *Iob*; *The Lord giueth, & the Lord taketh, blessed be the name of the Lord.*

*Lettest thou* We may not our selues loose our soules, but let God let them out of prison. We must seeke to mortifie the flesh, and to cast the world out } *God.*

of vs: but to cast our selues out of } *Our neighbour.*  
the world, is an offence against } *Our selues.*

*Against God*: who saith, *Thou shalt not kill*: if not another, much lesse thy selfe. <sup>p</sup> For *thou must loue thy neighbour as thy selfe*: first thy selfe, then thy neighbour as thy selfe. The neerer, the deerer. *I q kil, and giue life*, saith the Lord: we are not masters of our life, but only stewards: and therefore may not spend it, or end it, as we please: but as God, who bestowed it will.

*Against our neighbours*: because men are not borne for themselves alone, but for other also: being all members of one common-weale and politike bodie: so that (as <sup>r</sup> *Paul* saith) *if one member suffer, all suffer with it.* <sup>s</sup> *Homo quilibet est pars communitatis*: Euery particular person is part of the whole State. This is the true reason, why the king doth take so precise an account of the death euen of his basest subiect, because himselfe, and the whole kingdome had interest in him.

*Against our selues*: Because by naturall instinct euerie creature labours to preferue it selfe; the fire striueth with the water, the water fighteth with the fire, the most sillie worme doth contend with the most strong man to preferue it selfe: and therefore we may not butcher our selues, but

K 2

expect

<sup>n</sup> *Caluin. in loc.**Lettest thou.*<sup>o</sup> *Thomas 22<sup>e</sup>.  
quaest. 64. art. 5.*<sup>p</sup> *Luke 10. 27.*<sup>q</sup> *Deut. 32. 39.*<sup>r</sup> *1. Cor. 12. 26.*<sup>s</sup> *Arist. Ethic.  
lib. 5. cap. ult.*

Thy servant.

expect Gods leasure and pleasure to let vs depart in peace.

*Thy servant*] It is not a seruile seruice, but a perfect freedom to serue the Lord. And therefore as the good Emperour *Theodosius* held it more noble to be *membrum Ecclesie, quàm caput Imperij*: so may we resolute that it is better to be a servant of God, then Lord of all the world. For while we serue him, all other creatures on earth and in heauen too serue vs: *Hebr. i. 14.*

In chusing a master, euery man will shun principally three sorts of men: his

Enemie.  
Fellow.  
Servant.

He serueth his greatest enemie, who serueth the Diuell: his fellow, who serueth the lust of his flesh: his servant, who serueth the world. It is a base seruice to serue the world: for that is to become a vassall vnto our seruants. It is an vncertaine seruice to serue the flesh: this master is so cholericke, so weake, so sickly, so fickle, that we may looke euery day to be turned out of his doores: and that which is worst of all, he is least contented, when he is most satisfied. Like to the *Spaniard*, a bad servant, but a worse master. It is an vnchristie seruice to serue the Diuell, all his wages is death: the more seruice we do him, the worse is our estate. But he that serues God, hath the greatest Lord, who is most able; and the best Lord, who is most willing to prefer his followers: and therefore let vs say with *Simeon*, and boast with *David*: O Lord I am thy servant, I am thy servant. See the Epistle on *Simons* and *Iudes* day.

: Psal. 116. 14.

Depart.

<sup>a</sup> Cyprian serm. de mortalitate.

<sup>x</sup> *Ibidem* &

*August. epist. 6.*

<sup>y</sup> *Tertull. lib. de patientia.*

*Depart*] Here first note the soules immortalitie: Death is not <sup>a</sup> *exitus*, but *transitus*; not *obitus*, but *abitus*; not a dying, but a departing, a transmigration and exodus out of our earthly pilgrimage, vnto our heauenly home. <sup>z</sup> *Fratres mortui, non sunt amissi, sed premissi: et profectio est, quam putas mortem*: A passage from the valley of death, vnto the land of the liuing.

<sup>z</sup> *1 Sam. 12. 23.*

<sup>a</sup> *Matth. 22. 32.*

<sup>z</sup> *David* said of his dead child, *I shall go to him, but he shall not returne to mee.* <sup>a</sup> Christ confirms this: Haue you not read what is spoken of God, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* Now God, saith



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faith Christ, is not the God of the dead, but of the living. *Abraham* then is aliue, *Isack* aliue, *Iacob* aliue; they cannot be said truly dead: but (as *Simeon* heere) departed.

The two receptacles of all soules after this life, *Hell* and *Heauen*, infallibly demonstrate this point. <sup>b</sup> *Lazarus* dieth, and his soule is presently conueyed by blessed Angels vnto the bosome of *Abraham*: vnhappy *Dives* dieth, and his soule is fetcht and snatcht away by foule fiends vnto the bottomlesse pit of hell.

As Gods eternall decrees haue an end without a beginning: so the soules of men haue a beginning without an end. The soule and bodie part for a time, but they shall meet againe to receiue an irreuocable doome, either of, *Come ye blessed*, or, *Go ye cursed*.

Secondly, note that dying is the cloofing of our soule from her bonds and fetters: our flesh is a sinke of sinne, the prison of the mind, <sup>d</sup> *οὐ μὴν quasi οὐ μὴν*. <sup>e</sup> *Qui gloriatur in viribus corporis, gloriatur in viribus carceris*. And therefore when *Plato* <sup>f</sup> saw one of his schoole was a little too curious in pampering his bodie, said wittily: *What do you meane to make your prison so strong?*

So that a soule departed is set at libertie: like a bird that is escaped out of a cage.

The world is so full of euils, as that to write them all, would require another world so great as it selfe. <sup>g</sup> *Initium vite cecitas & obliuio possidet, progressum labor, dolor exitum, error omnia*: Childhood is a foolish simplicitie, youth a rash heate, manhood a carking carefulnesse, old age a noy-some languishing. *Diu* <sup>h</sup> *viuendo portant funera sua, & quasi sepulchra dealbata plena sunt ossibus mortuorum*. It may be said of an old man, as <sup>i</sup> *Bias* of the Mariner: *Nec inter viuos, nec inter mortuos*: (and as *Plutarch* of *Sardanapalus*, and *S.* <sup>k</sup> *Paul* of a widow liuing in pleasure) *that he is dead and buried euen while he liueth*: and so passing from age to age, we passe from euill to euill; it is but one waue driuing another, vntill we arriue at the hauen of death. <sup>l</sup> *Epictetus* spake more like a Diuine then a Philosopher: *Homo calamitatis fabula, infelicitatis tabula*. Though a King by warre or wile

<sup>b</sup> Luke 16.22.<sup>e</sup> Theophylact.<sup>d</sup> Plato in *cratylus*.<sup>e</sup> Petrarcha de *remedijs*, lib. 1. dialog. 5.<sup>f</sup> Ficinus in *uita Platonis*.<sup>g</sup> Petrarcha *prafat.* in lib. de *remedijs* utriusque fortune.<sup>h</sup> Hieron. *epist.* *Paulino*, tom. 1. pag. 102.<sup>i</sup> Plato in *Axiom.*<sup>k</sup> 1. Tim. 5.6.<sup>l</sup> *Altercatio cum Hadriano Imperat.*

<sup>m</sup> Phil. 1. 23.

<sup>n</sup> Com. in Lucam  
lib. 2. cap. 7.

<sup>o</sup> Ser. de mort.

<sup>p</sup> Hom. 15. in  
Lucam.

<sup>q</sup> Beauxamis in  
locum.

<sup>r</sup> Mantuan. in  
1. parthenic.  
Marian.

In peace.

<sup>s</sup> Lexicon Theo-  
log. verb. pax.

<sup>t</sup> De doctrina  
Christiana,  
lib. 1. cap. 14.

should conquer all the proud earth, yet he gets but a needles point, a mote, a mite, a nit, a nothing. So that while we strive for things of this world, we fight as it were like children, for pins and points. And therefore <sup>m</sup> Paul desired to be loosed, and to be with Christ: and Simeon (as some Diuines obserue) prayeth heere to be dismissed, (as <sup>n</sup> Ambrose doth reade) *Dimitte: Lord let loose.* <sup>o</sup> Cyprian and <sup>p</sup> Origen, *dimittes*, in the future: as if he should say, *Now Lord I hope thou wilt suffer me to depart.* Howsoeuer the word in the present, imports that death is a <sup>q</sup> goale-delivery: *Nunc dimittis seruum: Now Lord thou settest free thy seruant:* as <sup>r</sup> *David* is vsed, Act. 16. 35. Luke 23. 17.

<sup>r</sup> *Nam quid longa dies nobis, nisi longa dolorum  
Colluuiis? longipatientia carceris atas.*

In peace] There are 

{	Externall	{	World.
	Internall		Mind.
	Eternall		God.

  
three kinds of peace:

Or more plainly, peace betweene 

{	Man and man.
	God and man.
	Man and himselfe.

The last kind is meant heere, though assuredly Simeon had all three: for our peace with God, and so farre as is possible, loue toward all men, breeds in vs a third peace, the which is the contentation of our mind and peace of conscience: for which euery man ought to labour all his life; but at his death especially, that comfortably departing he may sing with old Simeon: *Lord now lettest &c.*

I know many men haue died discontent and raving, without any sentiment of this comfortable peace, to mans imagination, and yet notwithstanding were doubtlesse Gods elect children. For, as <sup>t</sup> Augustine, many workes of God concerning our saluation are done in, and by their contraries. In the creation, all things were made, not of something, but of nothing, cleane contrarie to the course of nature. In the worke of redemption, he doth giue life, not by life, but by death, and that a most accursed death. *Optimum fecit instrumentum vita, quod erat pessimum mortis genus.* In our effectuell vocation, he calles vs by the Gospell, vnto



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unto the Iewes a stumbling block, vnto the world meece foolishnes, in reason more likely to driue men from God, then to winne and wooe men to God. And when it is his pleasure that any should depend vpon his goodnesse and prouidence, he makes them feeble his anger, and to bee nothing in themselves, that they may relie altogether vpon him. And thus happily the child of God, through <sup>x</sup> many tribulations, and, to our thinking, through the gulfe of desperation, enters into the kingdome of heauen. The loue of God is like a Sea, into which when a man is cast, he neither seeth banke, nor feeleth bottom,

For there is a two-fold pre-  
sence of God in his children :  $\left\{ \begin{array}{l} 1. \text{Felt and perceiued.} \\ 2. \text{Secret and vnknowne.} \end{array} \right.$

Sometime God is not only present with his elect, but also makes them sensible perceiue it, as *Simeon* here did : and therefore his mourning was turned into mirth, and his sobs into songs.

Againe, sometime God is present, but not felt : and this secret presence sustaines vs in all our troubles and temptations : it intertaineth life in our soules, when as to our iudgement we are altogether dead, as there is life in trees when they haue cast their leaues. And therefore let no man bee dismaied, howsoeuer dismaied : for God doth neuer leaue those, whom he doth loue : but his comfortable spirit is a secret friend, and often doth vs most good, when we least perceiue it : *Esay* 41.10. & c. 43, 2.

*According to thy word.* ] If God promise, we may presume, *y for he is not like man, that he should lie : neither as the sonne of man, that he should repent.* This should teach vs to be holie, <sup>z</sup> as God our Father is holy, <sup>a</sup> being followers of him as deare children. As he doth euer keepe his word with vs ; so let vs euer keepe our othes and promises one with another. It is well obserued, that *equivocation and lying is a kind of vnchastitie* : for the mouth and mind are coupled together in holy mariage : *Matth.* 12. 34. *Out of the abundance of the heart the mouth speaketh.* And therefore when the tongue doth speake that which the heart neuer thought, our speech is conceiued in adultery, and hee that breeds such

<sup>u</sup> *I. Cor.* 2. 23.

<sup>x</sup> *Acts* 14. 12.

*According to thy word.*

<sup>y</sup> *Numb.* 23. 19

<sup>z</sup> *Leuit.* 19. 2.

<sup>a</sup> *Ephes.* 5. 1.

such battard children, offends not only against charity, but also against chastity.

Men say they must lie sometime for aduantage: but it is a good conclusion both in religion, and common experience, *that honesty is the best policie, and truth the only durable armour of prooffe.* The shortest way commonly, the foulest, the fairer way not much about. <sup>b</sup> *Lord who shall dwell in thy tabernacle? or who shall rest vpon thine holy hill? euen he that speaketh the truth from his heart, hee that vseth no deceit in his tongue, he that sweareth vnto his neighbour, and disappointeth him not.*

<sup>b</sup> Psal. 15.

The reason why  
Simeon was wil-  
ling to die.

*For mine eyes haue seene thy saluation*] I haue seene the Messias, in whom, and by whom thy saluation is wrought and brought vnto vs. As Simeon saw Christs humanity with the eyes of his body: so he saw Christs Diuinity long before with the piercing eye of faith. He knew that the little babe which he lulled in his armes, was the great God, whom the heauen of heauens could not containe: and therefore beleeuing in the Lord of life, hee was not afraid of death: but instantly breakes forth into this sweet song, *Lord now lettest thou thy seruant depart in peace, for mine eyes haue &c.*

<sup>c</sup> Arist. Ethic.  
lib. 3. cap. 9.  
<sup>d</sup> Philip Mor-  
ney Treat. of  
life and death.

Death is vnwelcome to carnall men, as <sup>c</sup> Aristotle said, *Of all terribles the most Terrible.* <sup>d</sup> They crie out vpon the miseries of life, and yet when death commeth, they doe as little children, who all the day complaine, but when the medicine is brought them, are nothing sicke: as they who all the weeke runne vp and downe the house with paine of the teeth, and seeing the Barbar come to pull them out, feele no more torment: as tender bodies in a pricking pluriſie call, and cannot stay for a Surgeon, and yet when they see him whetting his lancet to cut the throte of the disease, pull in their armes and hide them in the bed. And the true reason hereof is want of faith, because they doe not vnfaignedly beleue that Christ Iesus <sup>e</sup> *hath led captiuitie captiue, & that he hath swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life.* <sup>g</sup> The blessed theefe vpon the crosse died ioyfully, because hee saw Christ, and beleued

<sup>e</sup> Ephes. 4. 8.  
<sup>f</sup> 1. Cor. 15. 54.  
<sup>g</sup> Luke 23. 42.



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beleueed also that he should passe from a place of paine to a paradise of pleasure. <sup>h</sup> S. Stephen died ioyfully, because he saw the beaueus open, and Christ standing at the right hand of the Father. Here Simeon departed ioyfully, because his eyes saw the saluation of the Lord.

<sup>h</sup> Acts 7.56.

As there are two degrees of faith, so two sorts of Christians; one weake, another strong. The weake Christian is willing to liue, and patient to die: but the strong patient to liue, and willing to die.

That a man may depart in peace, two things are requisite:

1. Preparation before death.
2. A right disposition at death.

Both which are procured onely by faith in Christ. If a man were to fight hand to hand with a mightie Dragon, in such wise that either he must kill or be killed, his best course were to bereaue him of his poison and sting. Death is a Serpent, and the sting, wherewith he woundeth vs, is sinne: so faith <sup>i</sup> S. Paul, *The sting of death is sinne*. Now the true beleeuervnderstands and knowes assuredly that Christ Iesus hath satisfied the law, and then if no law, no sinne: and if no sinne, death hath no sting: well may death hisse, but it cannot hurt: <sup>k</sup> when our vnrighteousnes is forgiuen, and sinne couered, Christ both in life and death is aduantage: Philip. 1. 21.

<sup>i</sup> 1. Cor. 15. 56.<sup>k</sup> Psal. 32. 1.

Faith also procureth a right disposition and behauour at death: for euen as when the children of Israel in the wilderness were stung with fierie Serpents, and lay at the point of death, <sup>l</sup> they looked vp to the *Brasen Serpent*, erected by Moses according to Gods appointment, and were presently cured: so when any feeble death draw neere with his fiery sting, to pearce the heart, they must fixe the eie of a true faith vpon Christ exalted on the Crosse, beholding death not in the glasse of the Law, which giueth death an vglie face: but in the Gospels glasse, setting foorth death, not as death, but as a <sup>m</sup> sleepe only. Faith is the speare which killeth our last enemy: for when a man is sure that his <sup>n</sup> redeemer liueth, and that this <sup>o</sup> corruptible shall put on incorruption, and this mortall immortalitie; well may he sing with old

<sup>l</sup> Numb. 21. 9.<sup>m</sup> 1. Cor. 15. 30.<sup>n</sup> Job 19. 25.<sup>o</sup> 1. Cor. 15. 54.

L

Simeon,

¶ Iohn 11.25.  
 ¶ Psalm 31.16.  
 ¶ Psalm 35.3.

Simeon, Lord now lettest thou thy servant depart in peace: and triumph ouer the graue with Paul; O death where is thy sting! O hel where is thy victory! The sting of death is sin, the strength of sin is the law: but thanks be giuen vnto God, which giueth vs victory through our Lord Iesus Christ. And thus much of the reason, why Simeon was not afraid of death: namely, for that he did hold in his armes, and behold with his eies, the Lord Christ, ¶ who is the resurrection and the life: he could say with a true heart vnto God, ¶ thou art my God: and his soule did heare God saying vnto him by his word, ¶ I am thy saluation.

*Which thou hast prepared before the face of all people.*] The second part of this Hymne, concerning the generall good our Sauour brought to the whole world.

Wherein two points are } 1. What are his benefits.  
 to be noted especially: } 2. To whom they belong.

¶ Acts 4.12.  
 ¶ Iohn 1.9. &  
 8.12.

¶ Baruch. 1.15.

× Psalm 111.4.

The benefits are *saluation, light and glorie*. So that the world without Christ, lieth in damnation, darknesse, and shame. Iesus is a Sauour, ¶ neither is there saluation in any other: he is the ¶ light of the world, and sunne of righteousness, without whom all men sit in darknesse, and in the shadow of death, as Zacharias in his song: he is our glory, without whom nothing belongs vnto vs but ¶ confusion and shame. These benefits are so great, that they ought to bee had in a × perpetuall remembrance. Christ himselfe commanded his last supper to be reiterated often, and the Church inioyneth this Hymne to bee sung daily, in a thankfull memoriall hereof.

¶ Esay 52.10.

¶ Esay 11.10.

¶ Luke 2.7.

But vnto whom appertaine these benefits? Vnto all. So saith the text, *which thou hast prepared before the face of all people.* ¶ The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God. Christ is set vp as a 2 signe to the people, and happily for this cause, among other, hee was borne in a 2 common Inne, frequented by men of all sorts: and the first newes of the Gospell was preached in open fields, Luk. 2. *as prepared before the face of all people.*

But here we must obserue, that albeit saluation pertaines



to all, yet all pertaine not to it : none pertaine to it, but such as take benefit by it : and none take benefit by it, no more then by the brasen Serpent, but they who fix their eies on it. If we desire saluation, light, and glorie, we must (as *old Simeon*) imbrace Christ ioyfully, and hold him in our armes of faith stedfastly.

*To be a light to lighten the Gentiles.*] If any shall demand why *Simeon* heere calles Christ the light of the *Gentiles*, and glorie of the *Iewes*, rather then the glorie of the *Gentiles*, and light of the *Iewes* : answere is made } Sinne.  
that there is a two-fold darknesse: } Ignorance.

Sinne is called in holy Scriptures a worke of darknesse, for diuers respects :

1. Because it is committed against God, <sup>b</sup> *who is light*, through the suggestion of Satan, <sup>c</sup> *who is the prince of darknesse*.

<sup>b</sup> 1. Epist. John

1.5.

<sup>c</sup> Ephes. 6. 12.

2. Because sinne for the most part is committed in the darke : <sup>e</sup> *They that sleepe, sleepe in the night, and they that are drunken, are drunken in the night*.

<sup>e</sup> 1. Thes. 5. 7.

3. Because sinne deserueth eternall darknesse : <sup>f</sup> *Cast that unprofitable seruant into viter darknesse*.

<sup>f</sup> Matth. 25. 30.

4. Because sinne is committed especially through the darknesse of vnderstanding : for Satan vsually blindeth our eyes of reason, and religion, and makes sinne appeare not in it owne name and nature, but vnder the name and habit of vertue.

Now in regard of this kind of darknes, Christ was a light to the *Iewes*, as well as to the *Gentiles* : Esay 60. 1. *Arise O Ierusalem, be bright, for thy light is come*. Iohn 1. 9. *Christ doth lighten euery man that cometh into the world*.

The second kind of darknesse is ignorance : the light of the bodie is the eye, so the eye of the soule is the vnderstanding : and therefore as Christ saith, if the light that is in thee be darknes, how great is that darknes? The *Iewes* in this respect were not in such darknesse as the *Gentiles*; hauing the Law, the Prophets, the sacrifices and exercises of holy religion : *In Iurie was God knowne, his name great in Israel, at Sa-lem was his Tabernacle, his dwelling in Sion* : whereas the

the light of the  
eye is the eye  
of the soule  
the light of the  
eye is the eye  
of the soule  
the light of the  
eye is the eye  
of the soule

the light of the  
eye is the eye  
of the soule

<sup>g</sup> Ephes. 2. 12.

<sup>h</sup> Esay 42. 6.

<sup>i</sup> Ephes. 2. 14.

<sup>k</sup> Matth. 5. 45.

<sup>l</sup> Mal. 4. 2.

<sup>m</sup> Rom. 9. 4.

<sup>n</sup> Nazianzen.  
ad Hieronem.

<sup>o</sup> Baronius An-  
nal. tom. 2. fol.

338.

<sup>p</sup> Bucanus pre-  
fat. loc. com.

<sup>q</sup> Augustin.  
Hieron. Hilar.

Euthym. &c.

<sup>r</sup> Hieron. Eu-  
thym. Interli-  
nearis Gloss.

<sup>s</sup> Bellarm. Cat.  
cap. 3.

<sup>g</sup> Gentiles were strangers and aliens from the covenants of promise, without hope, without God in the world: but now Christ <sup>h</sup> the light of the Gentiles, yea of the whole world, hath broken downe the partition wall, and made of <sup>i</sup> Both, one; all people, Gods people. For as the <sup>k</sup> naturall Sunne shineth indifferently vpon the good and euill: so the <sup>l</sup> Sunne of righteousness sheweth his glorious sauing light before the face of all people; to lighten and open our eyes, that we may turne from darknesse to light, from the power of Satan vnto God: Acts 26. 18.

Howsoeuer Christ be the light of al people, yet (as it followeth) he is *The glorie of his people Israel, vnto whom pertained the <sup>m</sup> adoption, and the glory, and the covenants.* He was promised vnto them, borne of them, bred vp with them, he liued, preached, acted his great wonders among them: in all which respects, he may be fitly called *Israels glorie.*

Hence we may learne, first, that the Gospell is the greatest honor of a State.

Secondly, that all our glorie depends on Christ our head, who is the King of glorie.

Thirdly, that a good man, especially a good Preacher, is a great ornament to the Countrie wherein he liueth: *Athanasius is <sup>n</sup> called the eye of his time, <sup>o</sup> Albinus, Englands Librarie; <sup>p</sup> Melancthon, the Phenix of Germanie; Christ, the glorie of Israel.*

### Deus Misereatur.

**T**He parallel of *Nunc dimittis* is the 67. Psalme, being a <sup>q</sup> prophecy of Christ, who is the <sup>r</sup> countenance of God: Hebr. 1. 3. Coloss. 1. 15. For, <sup>s</sup> euen as when one lookes in a glasse, presently he produceth an Image of himselfe, so like, as no difference can be found, in so much as it is not only like in shape, but in mouing also, yet made without instruments in a moment with one looke only: so God the Father beholding himselfe in the glasse of his Diuinitie, doth produce a countenance most like himselfe. And because he hath giuen vnto this Image all his owne being, (which we cannot in beholding our selues in a glasse) there-  
fore



fore that image is the true Sonne of God, very God of very God: whereas the *Psalmist* therefore: *Shew the light of thy countenance. Simeon*; Mine eyes haue scene thy saluation. The *Psalmist*, *That thy wayes may be knowne upon earth, thy saving health among all nations. Simeon*; Thou hast prepared saluation before the face of all people. The *Psalmist*: *Let the people praise thee*, that is, the *Iewes*, let all the people, that is, the *Gentiles*: *O let the nations reioyce and be glad, &c. Simeon*: A light to lighten the *Gentiles*, and to be the glorie of thy people *Israel*.

*Euthymius in locum.*

In the whole Psalme  
two points are specially  
regardable:

*Affectus*: A request of the Church  
in the 1, 2, 3, 4, 5. verses.

*Effectus*: A grant of God in the  
6, 7. verses.

*Petitions*  
for

Our selues,  
in the 1.

Generally: *God bee  
merciful & blesse vs.*  
Specially: *Shew vs  
the light of thy  
countenance.*

In the former obserue

Other, in the 2, 3, 4.

*Repetitions*: *God be mercifull vnto vs. And againe: Be mercifull vnto vs: let the people &c. And againe: Let the people, let all the people praise thee.*

*God be mercifull.*] He is the *u* Father of mercies: Ergo, we must flie to him for mercy. *Deus meus misericordia mea*, saith *Dauid* in the 59. Psalme. \* *Si dicas salus mea, intelligo quia dat salutem: si dicas refugium meum, intelligo quia confugis ad eum: si dicas fortitudo mea, intelligo quia dat fortitudinem. Misericordia mea: quid est? totum quicquid sum, de misericordia tua est.* And therefore seeing Gods mercie is the fountaine of all goodnesse, we *y* must first desire him to be mercifull, and then to blesse vs, he that hath enough mercie, shall neuer want any blessing. *z* The word originall signifieth rather fauour, then pitie; because pitie is shewed only in aduersitie, not in prosperitie: whereas fauour in both: and therefore the *vulgar* Latine, *Deus misereatur*, happily not so

*u* 2. Cor. 1. 3.

\* *August. in Psalm. 58.*

*y* *Hilar. & Felinus in loc.*

*z* *Musculus in locum.*

<sup>a</sup> *Augustin. in locum.*

<sup>b</sup> *Gloss. ordinar. in locum.*

<sup>c</sup> *Philip. 2. 8.*

<sup>d</sup> *Iohn 17. 3.*

<sup>e</sup> *Hieron. in locum.*

<sup>f</sup> *Dent. 5. 32. 33.*

<sup>g</sup> *Felinus in locum.*

<sup>h</sup> *August. Hieron. Hilar.*

sufficient, as *Deus faueat*: Be fauourable O Lord, and so mercifull as to blesse vs: that is, not only to deliuer vs from euill, but also to giue whatsoeuer is good. In more particular, *Shew vs the light of thy countenance.*] <sup>a</sup> Euery man doth desire blessing, but the good man only this blessing: <sup>b</sup> all other are blessings of the left hand, common to the wicked with the godly; but this is a blessing of the right hand, which only belongs vnto Gods elect.

God lookes on the reprobate like an angrie Iudge with a cloudie countenance: but beholds all his adopted children in Christ as a mercifull Father, with a gracious aspect. Shew vs thy countenance, that is, indue vs with true knowledge of thy word, and a liuely faith in thy Sonne, *which is thine owne image and countenance*, where we may learne to confesse with <sup>c</sup> *Paul*, that all other things are but losse, in comparison of the superexcellent knowledge of Christ Iesus: <sup>d</sup> *for it is eternall life to know God, and whom he hath sent Iesus Christ.*

*That thy way may be knowne.*] As light, so the participation of Gods light is communicatiue: we must not pray for our selues alone, but for al other, that Gods way may be known vpon earth, and his sauing health among all nations. *Thy way*, that is, thy will, thy word, thy workes. <sup>e</sup> Gods will must be knowne on earth, that it may be done on earth, as it is in heauen. Except we know our Masters will, how shall we do it? *Ergo*, first pray with *Dauid* heere: *Let thy way be knowne vpon earth*: and then *let all the people praise thee*. Gods will is reuealed in his word, and his word is his <sup>f</sup> way wherein we must walke, turning neither to the right hand nor to the left: *or thy way g*, that is, thy workes, as *Dauid* elsewhere, *Psal. 25. 9. All the wayes of the Lord are mercie and truth.* <sup>h</sup> Or as other most fitly, *Thy way*, that is, thy Christ, *Thy sauing health*, that is, thy Iesus: for I am the way. saith our Sauiour: *Iohn 14. 6.* No man commeth to the Father but by me: wherefore *let thy Sonne be knowne vpon earth, thy Iesus among all nations.*

At this time God was knowne in *Iurie*: but (saith *Hieron.*) Gods way was vnknowne, his Sonne was not as yet manifested



manifested in the flesh : this (as <sup>i</sup> Paul speakes) was his wi-  
dome : but now reuealed, as S. Iohn in his first<sup>k</sup> epistle, Wee  
haue heard, wee haue seene with our eyes, and our hands haue  
handled of the word of life. Blessed eies, happy eares : for <sup>l</sup>  
tel you many Prophets and Kings haue desired to see the things  
which you see, and haue not seene them, and to heare the things  
which you heare, and haue not heard them.

*Let the people praise thee.* <sup>m</sup> Marke the sweet order of the  
blessed Spirit : first mercy, then knowledge : last of all prai-  
sing of God. We cannot see his countenance, except hee  
be mercifull vnto vs : and we cannot praise him, except his  
way be knowne vpon earth : his mercy breeds knowledge,  
his knowledge praise. We must praise God, alway for all  
things, Ephes. 5. 20. but especially for his sauing health a-  
mong all nations. And *this is the true reason why the Church*  
*in her Liturgie doth vse so many Hymnes,* and giue so much  
thanks vnto God for the redemption of the world. Where-  
in assuredly she did imitate the blessed Apostles in compo-  
sing the Creed : the greatest part whereof (as hath been no-  
ted) is spent in the doctrine which concerneth our *Sauour*  
*Christ.*

*Let all the people* <sup>n</sup> Some mislike the *Letanie*, for that it  
hath a petition for all men, and all people : yet wee haue  
both a precept, and a precedent out of Gods owne booke :  
the Commandement is, 1. Tim. 2. *I exhort that first of all, sup-  
plications, prayers, intercessions, and giuing of thanks bee made*  
*for all men.* The practise of Gods Church is apparant in this  
place : let the people, let all the people, which the Psalmo-  
grapher vttered from the spirit of God, as the mouth of  
God : and therefore let men construe the Church, as the  
Scripture, when as the Church doth speake Scripture, lest  
they wipe out of the Bible many good lessons, (as <sup>n</sup> Ter-  
tullian said of *Marcion*) if not with a sponge, yet with a  
peeuish and ouerthwart interpretation. And heere let the  
*Nonelist* also remember, that both our <sup>o</sup> *English reformers*,  
and the *Churches of Scotland*, vic the same petition for all  
men in their prayers after the Sermon.

*O let the nations reioyce and be glad.* <sup>p</sup> It is obserued to  
good

<sup>i</sup> 1. Cor. 2. 7.  
<sup>k</sup> Chap. 4. vers. 1.

<sup>l</sup> Luke 10. 24.

<sup>m</sup> Musculus in <sup>2</sup>  
locum.

*The reason why  
the Church doth  
vse so many E-  
uangelicall  
Hymnes in our  
Liturgie.*

<sup>n</sup> Lib. 5 aduers.  
*Marcion. Si non  
spongia, lingua  
tamen & per-  
uersa interpre-  
tatione.*

<sup>o</sup> Booke of the  
forme of Com-  
mon prayer, im-  
printed at Mid-  
dleburg. 1586.

<sup>p</sup> Caluin. in loc.

¶ 2. Cor. 9. 7.

¶ Psal. 81. 1.

¶ Musculus in  
locum.

¶ Philip. 4. 7.

¶ Hieron. Caln.  
Felinus.

¶ Acts 14. 16.

¶ Cicero de na-  
tura deorum  
lib. 2.

¶ Psal. 94. 8.

¶ August. ep. III

¶ Epist. 41.  
Lucilio.

good purpose, that this clause is inserted fitly between that doubled exclamation, *Let the people praise thee*: because none can praise God well, except they doe it hartily with ioy and gladnesse. For as the Lord loues a cheerefull giuer, so likewise a cheerefull thanksgiuer. God is terrible to the wicked, but a God of gladnesse to such as haue seene the light of his countenance: for being reconciled vnto God, they haue such inward ioy and peace, that it passeth all vnderstanding.

*For thou shalt iudge the folke righteously.*] The Psalmist here may seeme to contradict himselfe: for if mercy make men reioyce, then iudgement occasioneth men to tremble. Answer is made, that all such as haue knowne the waies of the Lord, and reioyce in the strength of his saluation, all such as haue the pardon of their sins assured, and sealed, feare not that dreadfull assise, because they know the Iudge is their aduocate. Or, (as Hierome) let all nations reioyce, because God doth iudge righteously, being the God of the Gentiles, as well as of the Iewes, Acts 10. 34. Or, let all nations reioyce, because God doth gouerne all nations; that whereas heretofore they wandred in the fond imaginati- ons of their owne hearts, in wry waies, in by-waies; now they are directed by the spirit of truth to walke in Gods high way which leades vnto the celestiall Ierusalem: now they shall know Christ the way, the truth, and the life. For iudging, is vsed often for ruling: 1. Sam. 7. 15. 2. Cor. 1. 10. So David here doth expound himselfe: thou shalt iudge: that is, thou shalt gouerne the nations.

*Vpon earth.*] Not excluding things aboue, but openly meeting with their impiety, who thinke God careth not for the things below: for Epicurus in old time so taught, and Epicures in our time so liue, as if almighty God did not marke what were done well or ill vpon earth. O ye fooles when will ye vnderstand? He that planted the eare, shall he not beare? or he that made the eye, shall he not see? Totus oculus est, quia omnia videt: totus manus est, quia omnia operatur: totus pes est, quia ubique est: as Seneca like a Diuine: Prope à te est Deus, tecum est, intus est. Ita dico Lucili, sacer intra nos spiritus



## Psalme 67.

81

*spiritus sedet, malorum bonorumque observator & custos.*

Let the people.] This, and other manifest repetitions in this Psalme, may serue for a warrant to iustifie the repetitions in our *Liturgie*: but I will answer the *Novelist* in the words of *Paul*, Rom. 2. *In that thou blamest another, thou condemnest thy selfe, for thou that iudgest, doest the same thing.*

The reformers in one of their prayers after the Sermon, vse repetition, and that of the Lords praier, and in such sort, that within a very narrow roome it is first expounded *paraphrastically*, then againe reiterated euery word *particularly*. So likewise the *Scotish Church* in the ministration of Baptisme doth enioyne that the Creed be repeated twice. First the father, or in his absence the Godfather propounds it, and then instantly the Minister expounds it. Wherefore that worthie <sup>c</sup> Diuine most truly, there is in *England* a *schismaticall and vndiscreet company*, that would seeme to cry out for discipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it.

Then shall the earth.] Literally the earth which was cursed for mans sinne, shall, through Gods blessing giue her increase. <sup>d</sup> The valleyes shall stand thick with corne, and our <sup>e</sup> garners shall be full with all manner of store. So that if the <sup>f</sup> vine be dried vp, or the figge tree decaied, if our corne bee blasted, or graine so thinne, that the <sup>g</sup> mower cannot fill his hands, nor he that bindeth vp the sheaves his bosome: we must remember it is for our vnthankfulnes and sin. For if all the people praise the Lord, then shall the earth bring forth her increase. See the two first Chapters of *Ioel*.

In a *mysticall* sense: *Mary* <sup>h</sup> shall bring forth Christ: <sup>i</sup> or, the blessed Apostles by preaching in all corners of the world shall bring forth increase to God, a great haruest. This prophecie was fulfilled, Acts 2. when *S. Peter* in one Sermon conuerted about three thousand soules: <sup>k</sup> or earth, that is, all men on earth shall bring forth fruit vnto God, when as they shall know him, and praise him. Let the people, &c. let all the people praise, then shall the earth bring forth increase.

God, even our own God.] Out of this sentence the <sup>l</sup> Fathers,

M

and

<sup>c</sup> Master Perkins Treat. how to apply Gods word: sect. 10.

<sup>d</sup> Psal. 56. 14.

<sup>e</sup> Psal. 144. 13.

<sup>f</sup> Ioel 1. 12.

<sup>g</sup> Psal. 129. 7.

<sup>h</sup> Euthymius & Genesbrard, in locum.

<sup>i</sup> August in locum.

<sup>k</sup> Musculus in locum.

<sup>l</sup> Hieron. Euthymius, &c.

<sup>m</sup> Lyra, Gene-  
brard. Tittel-  
man, &c.

<sup>n</sup> Esay 53. 4.  
<sup>o</sup> 1. Pet. 2. 24.  
<sup>p</sup> 1. Ep. Job. 2. 2.  
<sup>q</sup> Eph. 2. 14.

<sup>r</sup> Psal. 100. 1.  
<sup>f</sup> Philip. 2. 12.

<sup>t</sup> Luke 2. 25.  
<sup>u</sup> Acts 10. 2.  
<sup>x</sup> Job 1. 1.

and <sup>m</sup> other Interpretors obserue generally the Trinity and vnitie of God: the Trinitie in the three-fold repetition of the word *God*. vnitie in the pronoun *him*, all the ends of the world shall feare him: in the singular, not them, in the plurall. It is very remarkable, that Christ the second person is called *our God*: *God*, *euē our God*, as being ours in many respects, as hauing taken vpon him our flesh, liuing among vs, and at length also dying for vs. *Immanuel*, God with vs, Esay. 7. 14. Matth. 1. 23. *He bare<sup>n</sup> our infirmities, and answered for our<sup>o</sup> iniquities, our<sup>p</sup> reconciliation, and our<sup>q</sup> peace*, through whom and in whom God is ours, and wee are his: Can. 6. 2.

*All the ends of the world shall feare him.*] In the 4. verse *Dauid* desired earnestly that all nations might be glad, and reioyce: now that they may feare: teaching vs hereby to *serue the Lord in feare, and to reioyce vnto him with reuerence*: Psal. 2. 11. So to feare him, as to serue him with <sup>r</sup> gladnesse: and so to reioyce in him, as to worke <sup>f</sup> out our saluation in feare and trembling: without ioy we shall despaire, without feare presume.

The feare of God (as *Salomon* speakes) is *the beginning of wisdom*, not only *principium*. but *præcipium*; not only *primum*, but *primarium*: and therefore as it is called the beginning of wisdom, Prou. 1. 7; so likewise *the end of all*: Ecclesiastes 12. 13. *Let vs heare the end of all, feare God, and keepe his commandments.*

This feare is not slavish, a distractiue and destructive feare, which ouerthroweth our assurance of faith, and spirituall comfort: for such a feare God forbids, Esay 35. 4. Luke 12. 32. but it is a filiall and awfull regarding feare, *Terrens à malo, tenens in bono*: being an inseparable companion of a liuely faith, and therefore commanded in Gods word, and commended in his seruants: old <sup>t</sup> *Simeon* a iust man, and one *that feared God*: <sup>u</sup> *Cornelius* a deuout man, and one *that feared God*: <sup>x</sup> *Iob* a iust man, and one *that feared God*: and here God is said to blesse the Church, in that all the ends of the world shall feare him.



*The Creed of Athanasius*

83

*Quicumq; vult.*

**T**He learned *Athanasian* Creed consists of two special parts, unfolding fully the two chiefe secrets of holy beliefe: namely,

The } Vnitie and Trinitie of God.  
 } Incarnation and Passion of Christ.

The which are called the principal mysteries of our faith, because in the former is contained the first beginning and last end of man: in the second, the only and most effectuall meane to know the first beginning, and how to attaine vnto the last end. So that *Athanasius* hath comprehended in a verie narrow roome both the beginning, and middle, and end of all our felicitie. For this happily called, the *worldseye*, because he did see so much, and pierce so far into these vnsearchable and ineffable mysteries.

And as this excellent Confession is a *key of beliefe*; so the *Letanie* following, is as a *common treasure house of all good deuotion*. It may be said of the Church in composing that exquisite prayer, as it was of *Origen*, writing vpon the Canticles: *In ceteris alios omnes vicit, in hoc seipsam*. In other parts of our *Liturgie* shee surpasseth all other: but in this her selfe.

*Letanie.*

These points (I confesse) come not now within the compass of my walke: but I purpose *pro Nosse & posse* to iustifie them, and all other portions of our Communion booke in my larger expositions vpon the *Gospels and Epistles*, as the text shall occasion me iustly. The next eminent Scripture to be considered in this Tract, is the Decalogue, recorded *Exod. 20.1.*

*The Decalogue.*

*Then God spake all these words and said, I am the Lord thy God, &c.*

**T**He Law was imprinted at the first in mansy heart: the which is acknowledged euen by prophane Poets, as well as diuine Prophets in generall.

*y Rom. 2.15.*

<sup>a</sup> Inuenal. Sa-  
tyr. 13.

<sup>a</sup> Epist. 97.

<sup>b</sup> Loc. com. tit.  
de leg. nature,  
tom. 1. fol. 186.

<sup>c</sup> Albinus, quæst.  
in Genesim. &  
Thom. 12<sup>e</sup>.  
quæst. 94. art. 5.

<sup>a</sup> *Exemplo quodcunq; malo committitur, ipsi  
displicet authori: prima est hac ultio, quod se  
Iudice, nemo nocens absoluitur, improba quamuis  
gratia fallacis pratoris vicerit urnam.*

And <sup>a</sup> Seneca notably: *Prima & maxima peccantium pœ-  
na peccasse*: Sinne is the greatest punishment of sinne in  
particular (as <sup>b</sup> Melancthon obserues). Heathen authors  
haue a paterne for euery precept, according to that of Paul,  
Rom. 2. 14. *The Gentiles hauing not the law, are a law vnto  
themselues.*

But when the <sup>c</sup> light of it through custome of sinne be-  
gan to weare away, it was openly proclaimed vnto the  
world, ingrauen in stone, written in a booke, kept for re-  
cord in the Church, as a perfect abridgement of all law,  
setting downe the duties of all men, in all things, for all  
times.

In it obserue	{	Prefa-	One, of the Law-writer: <i>God spake</i>
		ces:	<i>all these words, &amp;c.</i>
			Another, of the Law-giuer: <i>I am</i>
Precepts of the	{		<i>the Lord by God, &amp;c.</i>
		First table, concerning our loue	
		to God.	
In the former preface note: the	{	Second, touching our loue to	
		man.	
		Matter, <i>all these words.</i>	
		Manner,	<i>When.</i>
			<i>Who.</i>

The matter is: *these words*, that is, these sentences and all  
these: for Almighty God spake not the first Commande-  
ment only, nor the second, or third, and left there; but he  
spake them all: and therefore the Pope proues himselfe *An-  
tigod* in leauing out one, and dispensing with many. God  
gaue so strict a charge to keepe euery one, as any one: but  
the Vicar of God abounding with vnlimited authoritie,  
doth first publish what he list, and then expound them as  
he list. To leaue them, who thus leaue God, is our dutie, be-  
cause God spake them all, to beg of him obedience, and  
make



## The Decalogue.

make conscience to keepe them all, as one wittily, *Totus, Tota, Totum*: The whole man, The whole law, The whole time of his life.

In the manner, I note first the circumstance of time, when God spake: namely, *when all the people were gathered together, and sanctified*: as appeareth in the former Chapter, *then God spake*. Whereupon it is well obserued that all men ought to take notice of the law, whether they be Commoners, or Commanders, high or low, none so mightie that is greater, or so meane that is lesse, then a subiect to God and his ordinances: and therefore <sup>d</sup> *Martin Luther* hath worthily reprehended *Antinomian* preachers, who teach that the Law need not be taught in the time of the Gospel. Indeed *Christ is the end of the Law*: but, as <sup>e</sup> *Augustine* construes it, *finis perficiens, non interficiens*: an end not consuming, but consummating: for, as himselfe said, <sup>g</sup> *I came not to destroy the Law, but to teach it, and do it.*

Secondly, we may learne by this circumstance, due preparation when we come before God either to speake or heare his word. *Auenzoar* vsed to say, that he neuer gaue purgation, but his heart did shake many dayes before. Let the Physition of the soule then tremble, to thinke what hurt bad phylicke may do, when it is administred abruptly, corruptly, without either paines in reading, or reuerence in speaking. Vnto the <sup>h</sup> vngodly said God; *Why dost thou preach my Lawes, and takest my Couenant in thy mouth, when as thou hatest to be reformed, and hast cast my words behind thee?* If hearers of the Law, much more Preachers of the Gospell ought to be thoroughly sanctified. In the Millers hand we lose but our meale: in the Farriers hand but our mule: in the Lawyers hands but our goods: in the Physitians hand but our life; but in the hands of a bad Diuine we may lose that which surpasseth all, our soule.

Hearers also being of vncircumcised <sup>i</sup> hearts and eares, ought to fit and prepare themselues, as <sup>k</sup> *Moses* and <sup>l</sup> *Iosua* were commanded, in disburdening their mind, when they come to Gods house to heare God speake, not only from vnlawfull, but also from all lawfull worldly businesse; pre-

<sup>d</sup> Loc. com. tit. Antinomoi.

<sup>e</sup> Rom. 10. 4.

<sup>f</sup> Contra aduers. far. legis, lib. 2. cap. 7.

<sup>g</sup> Matth. 5. 17.

<sup>h</sup> Psalm. 50. 16.

<sup>i</sup> Act. 7. 51.

<sup>k</sup> Exod. 3. 5.

<sup>l</sup> Iosua 5. 15.

*m Rom. 12. 1.*

*n Chron. 2. 30.  
18. 19.*

*o Act. 7. 53.  
Gal. 3. 9.  
p Exod. 19. 18.*

*q Dent. 5. 24.  
r Act. 7. 38.*

*s 2. Cor. 3. 7.*

*t 1. Pet. 1. 21.  
u Theodoret  
prefat. in Psal.  
v Greg. prefat.  
w Job.*

sending themselves and their soules in the righteoulnes of Christ, a<sup>m</sup> liuing, holy, acceptable sacrifice to God: and it is the dutie both of speaker and hearer to desire the Lord that he would forgie our <sup>n</sup> want of preparation, and so to assist vs with his holy Spirit in handling of his holy word, as that the whole businesse may be transacted for our good, and his glorie.

The second circumstance noted in the manner is the person, and that is God: *Then God spake these words* in his owne person, attended vpon with millions of <sup>o</sup> glorious Angels, in <sup>p</sup> a flame of fire: so that there is neuer an idle word, but all full of wonderfull wisdome: so perfect a law, that it proues it selfe to be Gods law. For the lawes of men, albeit they fill many large volumes, are imperfect; some statutes are added daily, which were not thought vpon before; many repealed, which after experience taught not to be so profitable: but this law continueth the same for euer, comprehending in a few words all perfection of dutie to God and man, inioyning whatsoeuer is good, and forbidding whatsoeuer is euill.

God is author of all holy Scripture, but the ten Commandements are his, after a more peculiar sort: first, because himselfe spake them, and said in a sound of words, and a distinct voice, <sup>q</sup> that the people both heard, and vnderstood them: in which sense S. <sup>r</sup> Stephen happily calleth them *oracula vna*, liuely oracles: not that they did giue life, for <sup>s</sup> Paul sheweth that the Law was the ministration of death; but liuely words, as vttered by liuely voice, not of men or Angels, as other Scripture, but immediatly thundred out by God himselfe.

Secondly, because God himselfe wrote them after a more speciall manner: he did vse men, and meanes in penning the Gospels and Epistles and other parts of sacred writ: <sup>t</sup> *for holy men of God wrote as they were moued by the Spirit of God*: (as the <sup>u</sup> Fathers obserue) they were the pennes of Gods owne finger: but in setting downe the Decalogue, Gods owne finger was the pen: he made the tables also wherein they were first written, that there might be nothing



thing in them but only Gods immediate worke. Since then God had such speciall regard in deliuering the Law, wee must hence learne with all humble reuerence to receiue the same. If King *Eglon* \* a barbarous tyrant respected *Ehud* a man of meane qualitie, when hee brought a message from the Lord; how much more should we with awfull respect embrace the Decalogue, which God in his own person vttered? and it should make vs exceeding zealous also (notwithstanding the scoffes of *Atheists* and carelesse *worldlings*) in obseruing and maintaining the same. For what need any feare to defend that which God himselfe spake: and whereof y Christ said, *He that is ashamed of me, and my words in this world, I will be ashamed of him before my father in the world to come?* As a liuely faith is the best glosse vpon the Gospell: so dutifull obedience is the best Commentarie vpon the Law. To conclude with *Augustine*: *Faciemus iubente imperatore, & non faciemus iubente creatore?* <sup>2</sup> Yes Lord, speake: for thy seruants heare.

\* *Judges* 3.20.

<sup>1</sup> *Mark* 8.38.

<sup>2</sup> *1.Sam.* 3.10.

Thus much concerning the first preface. The second is of the Law-giuer: *I am the Lord*, &c. Containing two sorts of arguments, to prooue that he may giue a law; and that his people are bound to keepe it. The first kind of reason is taken from his essence and greatnesse in himself: *I am Iehoua*. The second from his effects and goodnes towards Israel.

General: *T by God.*

In { More speciall: *Which haue brought thee out of the land of Egypt, out of the house of bondage.*

Now whatsoeuer is said vnto them, is said vnto all. Almighty God is <sup>a</sup> euer the same, <sup>b</sup> *which is, which was, and which is to come*: who being *Iehoua* the Lord, made vs of nothing: and therefore we being his creatures, owe obedience to his commands in euery thing; especially seeing he doth not only presse vs with his greatnes, <sup>c</sup> but allure vs also with his goodnes: being our God by couenant in holy baptism, wherein hee tooke vs for his adopted children, and wee tooke him for our heauenly father: he tooke vs for his spouse, wee tooke him for our husband: he tooke vs for his people, wee tooke him for our God: <sup>d</sup> *A sonne therefore*

<sup>a</sup> *Heb.* 13.8.

<sup>b</sup> *Apocal.* 1.4.

<sup>c</sup> *Calu. Instit.*  
*lib. 2. cap. 8. §. 14*

<sup>d</sup> *Malac.* 1.6.

therefore must honour his father, and a servant his master. If he be ours, and we his, as he doth prouoke vs in bountie : so we must answere him in dutie.

<sup>c</sup> Calvin. ubi  
supra, §. 15.

<sup>f</sup> Ezech. 20. 7.

In more speciall, as God brought the children of Israel out of the land of Egypt, out of the house of bondage : so hath he deliuered vs from the scruitude of Satan, and sinne, e prefigured by that bondage of Egypt and Pharao: that being deliuered out of the hands of all our enemies, we might serue him in holinesse and righteousness all the daies of our life.

<sup>f</sup> Egypt was a cuntry giuen exceedingly to superstition and Idolatrie, worshipping the most base creatures, as Rats, Onyons, and Garlike : so that to liue in such a place was very dangerous to the soule, and bondage to natures ingenuous, is an estate of all other most grievous to the bodie. Deliuerance then out of both, as benefits in their owne nature very great, and in memorie most fresh, were good motiues vnto regardfull obedience.

The Lord hath done so, and more then so for vs, he hath freed vs from the Romish Egypt, and Spanish bondage, with lesse difficultie and more ease : for wee are translated out of Babel and Egypt, without any trauell or iourney. Rome is swept away from England, and Ierusalem is brought home to our doores. If arguments drawne either from Gods infinite might or mercy ought to preuaile ; let England shew the greatest obedience : for England hath had the greatest deliuerance.

### The Precepts.

<sup>g</sup> Rom. 13. 10.

<sup>h</sup> Matth. 22. 37.

39.

<sup>i</sup> Lib. 5. contra  
Marcion.

<sup>k</sup> Antiqu. lib. 3  
cap. 6.

<sup>l</sup> Lib. de Deca-  
logo.

**L** One <sup>g</sup> is the complement of the Law. <sup>h</sup> Christ therefore reduced all the ten Commandements vnto these two : Thou shalt loue the Lord thy God with all thy heart : and thy neighbour as thy selfe. The which (as <sup>i</sup> Tertullian obserues) is not *dispendium*, but *compendium legis* : not a curtalling, but a full abridgement of the whole law. Yet I find three sundrie partitions of the seuerals.

<sup>k</sup> Iosephus and <sup>l</sup> Philo part them equally, making five Commandements in each table : the curious and learned may



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may peruse *Sixtus Senensis Bibliothec. sanct. lib. 2. pag. 59.* & *Galladius annot. in Irenai lib. 2. cap. 42.*

*Lombard* out of *m Augustine*, and generally the schoole men out of *n Lombard*, in honour of the Trinitie, diuide the first table into three Commandements, and the second into seuen.

But all our new writers, and most of the old Doctors, ascribe foure to the first, sixe to the second: among the *Hebrewes*, *o Aben Esra*: the *Greekes*, *p Athanasius*, *q Origen*, *r Chrysostome*: the *Latines*, *Hierome*, *Ambrose* in *epist. ad Ephesios, cap. 6.*

Wherefore being compassed about with such a cloud of witnesses, I follow the Churches order, assigning foure concerning our dutie to God, and sixe touching our dutie to man.

The first table then is a lanthorne to guide vs in the worship of God; as some write, The two first commandements concerne God the Father as our Creator: the third, God the Sonne as our redeemer: the fourth, God the holy Ghost as our sanctifier. Yet so that we worship the Trinitie in vnitie, and vnitie in trinitie, neither confounding the persons, nor diuiding the substance.

Or as *t other*: the two first Commandements intimate how we must worship God in our heart: the third, how we must worship God in our tongue: the fourth, how we must worship God with both, in sanctifying the Sabbath.

Or the first table doth set down two points especially: { 1. The hauing of the true God for our God, in the first, *Thou shalt haue no other Gods but me.*  
2. The worshipping of this one God, in the other three.

The first Commandement is obserued in exercising the three theologicall vertues, { Faith,  
Hope,  
Charitie.

He that vnfaignedly beleeueth in God, hath God for his God: because he taketh God for the chiefe veritie: and in this vnbeleeuers and misbeleeuers offend. Hee that hopeth in God, hath God for his God, in that hee takes him for

N

most

*m Quæst. 71. in Exod. & epist. 119. cap. 11. n Lib. 3. sent. dist. 37.*

*o Ramus de religion. lib. 2. c. 3. p In Synopsi. q Hom. 8. in Exod. r Hom. 49 in Matth.*

*t Is. de Combis compend. lib. 5. cap. 59.*

*u Herman. Colon. Archiepisc. explicat, decalog.*

most faithfull, most pitifull, and also most potent: as being assuredly perswaded that he can, and will helpe him in all his necessitie. And in this they sinne who despaire of the mercies of God, or doe trust more in men, then in God: or so much in men, as in God. He that loueth God aboue all things, hath God for his God, in holding him for the chief good: and in this they trespassse who loue any creature more then God, or equall with God, and much more they that hate God: for it is a sound conclusion in Diuinitie; *that is our God which we loue best, and esteeme most.*

Concerning the wor- } Manner: in the 2. Commande-  
ship of God, note the } ment.  
End: in the 3. Commandement.  
Time and place: in the 4. Com.

The second doth describe the manner of his worship: *Thou shalt not make to thy selfe any grauen image, &c.* forbidding all strange worship, and inioyning pure worship according to his word: *"for to deuise phantasies of God, is as horrible as to say there is no God.* And therefore though we should grant, that Images and pictures of God are as it were the *Laymans Alphabet*, and the *peoples Almanack*: yet forasmuch as these bookes are not imprinted *Cum priuilegio*, but on the contrary prohibited; it is vnlawfull to learne what God is by them, or to worship God in, or vnder them. And lest any should presume, God hath sensed in this commandement with a very strong reason, *I am the Lord*, and therefore can punish; *a zealous God*, and therefore will punish grieuously such, as giue that honour to another which only belongs vnto me.

The end of Gods worship is his glory, prouided for in the third Commandement: *Thou shalt not take the name of the Lord thy God in vaine.*

The which is done two waies, in our } Works.  
Words.

In our conuersation: when as our leaud life doth occasion enemies of religion to reuile the Gospell, and \* blasphemie God. It is to take Christs name in vaine, *When wee play the Gentiles vnder the name of Christians*; as Paul to

*Titus:*

*u. Hilarius.*

\* *ROM. 2. 24.*



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*1 Titus: professing God in word, but denying him in our workes.*

*2 Hoc ipso Christiani deteriores quò meliores esse deberent:*

*3 He that calles on the name of Christ, must depart from iniquitie.*

Secondly, we take Gods name in vaine by speech; and that without an oath, or with an oath: without an oath, when we talke of himselfe, his essence, titles, attributes, holie word, wonderfull workes irreuerently and vnworthilie without any deuotion, or awfull regard of his excellent Maiestie.

We blaspheme God with *Idlely*.  
an oath, by swearing either *Falsly*.

*Idlely* out of *Weaknesse*: when in our ordinarie talke, through *a* custome in sinne, we fill vp our periods with *c* vnnessearie oathes.

*Wickednesse*: as when a wretch in his discontented humor shall bind himselfe with an oath to doe some notable mischiefe. So certaine Iewes, Acts 23. sware that they would neither eate nor drinke till they had killed *Paul*: or when he shall despitefully sweare to vex the good Spirit of God, and to trample the blood of Christ vnder his feet: if cardes, or bowles, or dice, runne against him, he will make his tongue to runne so fast against God: or when he doth sweare by heauen, or earth, or any other creature, *d* in stead of the Creator. An oath is an inuocating of God: he therefore that sweares by the light, makes light his god: hee that sweares by the Masse, doth make that Idoll his god.

A man may forswear himselfe three wayes, as *Lombard* out of *Augustine*: whē he doth sweare

1. That which is false, and hee knowes it false.
2. That which is true, but he thought it false.
3. That which is false, but he held it true.

The two first kinds are abominable: namely, when a man sweares either that he knowes to be false, or thinkes to be false: but the third in the Court of Conscience is no sinne;

N 2

because

*1 Titus 16.*

*2 Saluianus de gubernatione dei, lib. 4.*

*3 2 Tim. 2. 19.*

*b Basilicon Doron, lib. 1. pag. 17.*

*c Math. 5. 37.*

*d Deut. 6. 13.*

*Math. 5. 34.*

*e Lib. 3. sent. dist. 39.*

*f De verbis Apostoli, serm. 28. tom. 10. fol. 264.*

g Aulus Gellius,  
lib. 11. cap. 11.  
h Augustin. de  
mendat. ad Con-  
sent. cap. 11.  
i Jerem. 4. 2.  
j August. epist.  
154.

because it is with forswearing as with lying: *Periurie is no-  
thing else but a lie bound with an oath.* g As then a man may tell  
an vntruth, and yet not lie: so likewise sweare that which  
is false, and yet not sweare falsly. h *Thou shalt sweare in truth,*  
that is, as thou shalt in thy conscience and science thinke  
to be true: i for doubtlesse it is a lesser offence to sweare by  
a false god truly, then to sweare by the true God falsely: it  
is a sinne to lie, but a double sinne to sweare and lie.

### The 4. Commandement.

**T**He fourth Commandement doth set downe the time  
and place of Gods holy worship: the time expressly,  
*Remember thou keepe holy the Sabbath day:* the which infi-  
nuates also the place; for God was publikely worshipped  
in his Sanctuarie, in his Tabernacle, in his Temple. Leuiti-  
cus 19. 30. *Yee shall keepe my Sabbaths, and reuerence my San-  
ctuarie. The Sabbath* (as k one calles it) *is Gods schooleday:*  
*the Preachers are his Vsers, and the Church is his open school-*  
*house.*

This Commandement is hedged in on euery side, lest we  
should breake out from obseruing it: with a caueat before,  
*Remember:* and two reasons after, one drawne from the  
equitie of the law: *Six dayes shalt thou labour:* As if God  
should speake thus: If I permit thee six whole daies to fol-  
low thine owne businesse, thou mayest well affoord one  
onely for my seruice: but six dayes shalt thou labour and  
doe all thine owne worke: therefore hallow the seuenth  
in doing my worke. *Six dayes shalt thou labour.* l A permis-  
sion, or a remission of Gods right, who might challenge  
all, rather then an absolute commandement: m for the  
Church vpon iust occasion may separate some weeke dayes  
also, to the seruice of the Lord and rest from labour. Ioel 2.  
15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne as-  
semblee.* Dayes of publique fasting, for some great iudge-  
ment: dayes of publique reioycing, for some great benefit,  
are not vnlawfull, but exceeding commendable, yea neces-  
sarie. Yet this permission is a n commission against idlenesse,  
because

k Ramus de re-  
lig. lib. 2. cap. 6.

l B. Babington  
& Calvin. Cat.  
m Perkins au-  
rea Cat. cap. 23.

n Perkins treat.  
of callings.



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because euery man must liue by the ° sweat of his browes, or sweat of his braines : hauing some profession or occupation or P vocation, whercin he must labour faithfully.

° Gen. 3.19.

P 1. Cor. 7.20.

Another argument is taken from the Law-giuers example : *For in six dayes the Lord made heauen and earth, and rested the seuenth day.* God requires no more then himselfe performed, his owne practise is a Commentarie vpon his law. This may teach all Magistrates, all masters, all superiours who prescribe lawes vnto other, to become first an vnprinted law themselves. If the Prince will haue his Court religious, himselfe must be forward in deuotion : if the father will haue his children possesse their 9 vessels in chastity, then himselfe must not neigh after his neighbours wife. When Sabbath breakers are rebuked, all their answer is, other, and that the most do so. If they will follow fashion and example, let them follow the best : *Fashion not your selues like the world : but be ye followers of God* : who framed the whole world in six dayes, and rested the seuenth : he rested from creating, not gouerning ; from making of new kinds of creatures, not singuler things : he is not (as Epicurus imagined) idle, but alway working : Ioh. 5.17. *My Father worketh hitherto, and I worke.*

9 1. Sam. 21.5.

° Jerem. 5.3.

° Rom. 12.2.

° Ephes. 5.1.

First, propounded briefly : *Keepe holy the Sabbath day.*

The Commandement it selfe is

Then expounded more largely & shewing

1. What is the Sabbath day, namely, *the seuenth.*
2. How it must bee sanctified : *In it thou shalt doe no manner of worke.*

*Keepe holy.*] This day hath no more holinesse in it selfe then other times : only God hath appointed it to holy vses aboue other : and therefore we must keepe it more holy then other.

*The Sabbath.*] There is *sabbathum*

{ *Pectoris*, of the mind.  
{ *Temporis*, of time.

N 3

The

u Thom. 12.

quest. 100.

art. 5.

z Apocal. 14. 13.

y Apocal. 7. 17.

z John 19. 31.

a Leuit. 25.

b Melancthon  
tom. 1. fol. 6. &

tom. 2. fol. 362.

c Church hom.  
concerning the  
time and place  
of prayer.

d B. Babington.

e Ioh. 20. 19. 28.

f Acts 20. 7.

g 1. Cor. 16. 2.

h Apocal. 1. 10.

The sabbath of the mind " is double :

Internall, peace of conscience in the kingdome of grace.  
Eternall, rest of bodie and soule in the kingdome of glorie.

When as x we shall rest from our labors, y all teares shall be wiped from our eyes, and cares from our heart.

Among the Iewes the sabbath of time was of } *Dayes.*  
Yeeres.

Dayes } *Lesser* : euery seuenth day.  
z *Greater* : as when the Passcouer fell on the Sabbath : as it did when Christ suffered.

a Yeeres : } Euery seuenth yeere, a Sabbath of rest to the land.

Euery seuen-times seuen yeere : which was 49. and then followed in the 50. yeere the Iubile.

This Sabbath is of dayes, expressely, kept holy the seuenth day.

There is } A natural day, which is the space of 24. houres :  
a night and a day : Gen. 1. 5.

An artificiall day, the space of 12. houres : as Christ : Iohn 11. 9. from the Sunne rising to the Sunne setting; of which I thinke this Commandement is vnderstood. For albeit the Iewes counted the Sabbath from euening to euening, yet it was but as they reckoned other dayes ; not to sit vp and watch all night : but to spend in Gods seruice so much of the naturall day, as may be spared without hurting the bodie.

The seuenth is the Sabbath.] It is the iudgement of the most and best Interpreters, that the Sabbath is b *morale quoad genus*, but *ceremoniale quoad speciem* : Ceremoniall for the c manner, albeit morall for the matter. I say ceremoniall in regard of the particular : d as the strict obseruation of the same day and same rest : precisely to keepe the Saturday, and strictly to cease from all labour, as the Iewes did, was a shadow : therefore abrogated by the comming of the bodie, Christ.

The blessed Apostles herein led by the Spirit of truth, and (as some thinke) by Christs owne e example, f altered, and



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and so by consequence abrogated the particular day. *Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, ut ostenderent exemplum abrogationis legum ceremonialium in die septimo: Melanct. tom. 2. fol. 363.*

Whereas therefore the Iewes obserued their Sabbath on the seuenth day, wee celebrate the eighth. They gaue God the last day of the weeke: but Christians better honour him with the first: they keepe their Sabbath in honour of the worlds creation; but Christians in memoriall of the worlds redemption, a worke of greater might and mercie: and therefore good reason the greater work should carrie away the credit of the day. See the Gospel on Saint Thomas day.

The particular rest of the Iewes is ceremoniall also: for it is a type of our inward resting from sin in this life: Exod. 31.13. Ezek. 20.12. and a figure of our<sup>h</sup> eternall Sabbath in the next: as S.<sup>i</sup> Paul disputes, Heb. 4.

Yet this Commandement is morall in the generall. As for example, wee must keepe one day in the seuen holie to the Lord: wherein we must doe no manner of work, which may let the ministerie of Gods word, and other exercises of pietie. We must leaue to doe our worke, that the Lord may bring foorth in vs his worke.

The duties then required on the Lords day be principally two: { Rest.  
And a sanctification  
of this rest.

A double Sabbath; rest from labour, and rest from sinne: for as<sup>k</sup> our Church doth determine, two sorts of people transgresse this Commandement especially: { 1. Such as wil not rest fro their  
ordinary labor, but drine and  
cary, row & ferry on Sunday.  
2. Such as will rest in vngodli-

nes, idly spending this holy day in pampering, pointing, painting themselves. So that God is more dishonoured, and the diuell better serued vpon Sunday, then on all the daies of the weeke beside.

Thou shalt do no manner of worke.] That is, no seruile work of thine ordinarie calling, which may be done the day before, or left well vndone till the day after. But some workes are

3 Caluins Cat.  
Perkins aurea  
Caten. cap. 23.  
Ram. de reli-  
gione, lib. 2. c. 6.  
h Caluins Instit.  
lib. 2. cap. 8. S. 31  
i D. Fulk vpon  
Heb. 4. 4.  
Master Deering  
lect. 19. vpon  
Heb.

\* Vbi supra.

are lawfull: namely, such as appertaine to the publike worship of God: as painfull preaching of the sacred word, reading of diuine prayers, administring of the blessed Sacraments, and euery worke subordinate to these: as ringing of bells, and traouelling to Church, Acts 1.12. 2.Kings 4.23.

*Our selues*: as prouision of meate and drinke, Matth. 12.1.

And works of  
mercie toward

*Men*: our Sauour healed the man with the dried hand on the Sabbath, Mark. 3.5.

*Other* *Beasts*: in warring cattell, and helping them out of pound and pit: Luk. 14.5.

Workes of present necessitie: <sup>1</sup>Physitions on the Lords day may visit their patients; Midwiues helpe women with child, Shepheards attend their flock, Mariners their voiage, <sup>m</sup>Souldiers may fight, and <sup>n</sup>messengers ride post for the great good of the Common-wealth.

Works of honest recreations also, so far as they may rather helpe then hinder our cheerefull seruing of the Lord: and the reason of all this is giuen by Christ; Mar. 2.27. *The Sabbath was made for man, and not man for the Sabbath.*

*Thou.*] Thy wife is not named, because she is presumed to be thy selfe: that whatsoeuer is forbidden thy selfe, must also be knowne to be forbidden thy second selfe.

*Thy sonne and thy daughter.*] Euery man is a <sup>o</sup>gouernour in his owne house; and therefore must take charge of such as are vnder him: *P Adduc eos ad domum dei tecum, qui sunt in domo tua tecum: mater Ecclesia aliquos à te petit, aliquos repetit; petit eos quos apud te inuenit, repetit quos per te perdidit.*

*Thy good.*

*Thy man seruant.*] This is for *Their good.*

*The common good.*

*Thy good*: For he that on Sunday shall learne his dutie, will be more fit all the weeke to do his dutie: such as obey God with a good conscience, will serue their master with an vpright heart, as <sup>q</sup>*Iacob* serued *Laban*, and <sup>r</sup>*Ioseph* *Pharaoh*.

Againc,

<sup>1</sup> Perkins ubi  
supra.

<sup>m</sup> 1. Mac. 2.41.  
<sup>n</sup> Esday on the  
4. Commande-  
ment.

<sup>o</sup> Esler 1.21.  
<sup>p</sup> Augustine.

<sup>q</sup> Gen. 30.27.  
<sup>r</sup> Gen. 39.5.



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Again, it is for *thy good* often to remember with thankfulness, that God hath made thee master, and him servant: whereas he might haue made thee servant, and him master.

For their good: that they may know God, and whom he hath sent Christ Iesus, the way, the truth, and the life. Thy servants are men of the same mold with thee: *x* *lisdem & constant & nutriuntur elementis, eundem spiritum ab eodem principio capiunt, eodem fruuntur cælo aque viuunt, aque moriuntur, serui sunt, imo conserui.* That is, in the words of Scripture, *y* Thy servants are all one with thee in Christ: made of the same God, redeemed with the same price, subiect to the same law, belonging to the same master: Ephes. 6. 9. Pitie then and piety require that thou see them obserue the Lords day, for the good as well of their bodies as soules.

For the common good: *z* For euery man hath iust cause to be ready willingly to labour all the weeke, when as he is assured he shall rest on Sunday.

Thy cattell.] Hence we may gather much comfort: for if God in his mercy provide for the welfare euen of our brute beasts, of which he hath made vs Lords; he will assuredlie much more respect vs his servants and children: he cannot be carelesse for men, who is so carefull for oxen.

The Commandements are so well knowne, and often expounded, that as *a* *Augustine* speakes in the like case: *Desiderant auditorem magis quàm expositorem.* I passe therefore from the first table, containing all dutie to God, vnto the second, teaching all dutie to man: I say to man as the proper immediat obiect of them. Otherwise these Commandements are done vnto God also: for he that clotheth the naked, and visiteth the sicke, doth it vnto Christ: Matth. 25. 40.

The law then concerning  
our neighbour is partly

*Affirmative*, teaching vs to  
do him all good: Honour  
thy father and mother, &c.  
*Negative*, teaching vs to do  
him no hurt: Thou shalt  
not kill, &c.

O

This

*c* Deut. 5. 15.*t* Iohn 17. 3.*u* Iohn 14. 6.*x* Macrobi. Saturnal. lib. 1.

cap. 11. &amp; Ambros. Serm. 33.

*y* Gal. 3. 28.*z* Calvin. Cat.*a* Tract. 50. in Iohannem.

<sup>b</sup> Herman. explicat. decalog.

This table begins with honour of our father: <sup>b</sup> First, because next vnto God we must honour those who are in the place of God.

Secondly, because the neglect of this one Commandment occasioneth all disorder against the rest: for if superiours gouerne well, and inferiours obey well; how can any man be wronged in word or deed?

<sup>c</sup> Bellarm. Cat.

<sup>c</sup> Thirdly, because of all neighbours our parents are most neere to vs, as being most bound to them, of whom we haue receiued our life. Thy parent is Gods instrument for thy naturall being: thy Prince Gods instrument for thy ciuill being: thy Pastor Gods instrument for thy spirituall being. Wherefore as thou art a man thou must honour thy natural father; as a citizen honour thy ciuill father; as a Christian honour thy ecclesiasticall father.

Honour imports especially 3. things: } *Obedience.*  
*Reuerence.*  
*Maintenance.*

*Obedience.* Children obey your parents in all things: Coloss. 3. 20: that is, as Paul doth interpret himselfe, Ephes. 6. 1. in the Lord. In all things agreeable to the will of God: otherwise for Christs loue we must hate father and mother, Luke 14. 26. <sup>d</sup> Hierome notably. *Licet sparso crime & scissis vestibus ubera quibus te nutrierat mater ostendat, licet in limine pater iaceat, per calcatum perge patrem, siccis oculis ad vexillum crucis euola.* The most eminent paternes of obedience to father and mother are the <sup>e</sup> Rechabits, <sup>f</sup> Isaac, & Christ: <sup>h</sup> *Venerabatur matrem, cuius ipse erat pater, colebat nutritium quem nutruerat.*

<sup>d</sup> De vita Eremit. ad Heliodorum, tom. 1. fol. 1

<sup>e</sup> Ierem. 35.

<sup>f</sup> Gen. 22.

<sup>g</sup> Luke 2. 51.

<sup>h</sup> Hieron. epist.

de vitando suspecto contubernio, tom. 1. fol. 224.

<sup>i</sup> Hieron. ubi supra.

<sup>k</sup> Seneca de beneficijs, lib. 3. cap. 1.

*Reuerence*: Bearing them respect in words, and outward behauour, though they be neuer so meane, and we neuer so mightie. Prouerbs 23. 22. Honour thy father that begat thee, and thy mother that bare thee. As if hee should say, Be dutifull vnto thy parents: not because they be rich and in great place, but because they be thy parents, how base soeuer they bee. <sup>i</sup> *Matris angustam domum Indicas, cuius tibi non fuit venter angustius?* <sup>k</sup> *parentes non amare impietas est, non agnoscere insania est.* Examples of this vertue, recorded in holy



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holy Scriptures are <sup>l</sup> Ioseph and <sup>m</sup> Salomon: and in our English Chronicles, Sir<sup>n</sup> Thomas More, who being Lord Chancellor of England, vsually did aske his father blessing in Westminster Hall publikely: the which custome of our nation is good and godly.

*Maintenance.* If the parent be blind, the child must be his<sup>o</sup> eye: if lame, the child must be his foot: if in any want, the P staffe of his decayed age. So q Christ tooke care for his mother at his death: r for it is great reason that children hauing receiued life of their father and mother, should procure to preserue vnto them the same life. Nature doth reade this lesson. <sup>f</sup> Valerius Maximus hath a memorable historie of a yong woman who gaue sucke to her mother in prison, and so kept her aliue, who otherwise was adiudged to be famished. A pious office, so well accepted of the Iudge, that he did both pardon the mother, and prefer the daughter. <sup>r</sup> Aristophanes affirmes also, that the yong Storke doth feed the old.

There is a dutie required of the parent toward the child, as well as of the child toward the parents: yet the law spea- keth expresly to the one, and not to the other. That the fa- ther being in order of nature and in wisdom superior, might suspect his dutie to be written in himselfe: father and mother are <sup>u</sup> *nomina pietatis, officiorum vocabula, natura vin- cula*. The dutie then of superiours is infolded in the word father: a Minister is a father, a Master a father, a Magistrate a father: teaching them to be so well affected to their inte- riours, as parents are to their children.

Againe: the loue of parents towards their children is so naturall and ordinarie, that there is lesse need to put pa- rents in mind of their dutie. But contrariwise children are not vsually so dutifull to their parents (as the x Schoole speakes): *Amor descendit, non ascendit: benefactor plus di- ligit quam beneficiatus*: and therefore it was necessary to ad- monish them of their loue: neither is God content with a bare precept, but hath adioyned a promise, *That thy dayes may be long*: for there is no reason he should inioy long life, who dishonoreth those of whom hee receiued life:

O 2

but

<sup>l</sup> Gen. 26. 27.

28. cap.

<sup>m</sup> 1. King. 2. 19.<sup>n</sup> Stapleton in  
cius vita, cap. 1.<sup>o</sup> Iob 29. 15.<sup>p</sup> Tobit 5. 17.<sup>q</sup> Iohn 19. 27.<sup>r</sup> Arist. Ethic.

lib. 9. cap. 2.

<sup>f</sup> Lib. 5. cap. 4.<sup>r</sup> Aristophanes  
in anibus.<sup>u</sup> Hieron. ubi  
supra.<sup>x</sup> Thom. 12.<sup>e</sup>.

quest. 26. art.

12. &amp; Aristot.

Ethic. lib. 9. c. 7.

but if God shorten the dayes of dutifull children, and in stead of long life giue them euermore life: hee doth not breake but keepe his promise: for he doth promise long life, not absolutely, but so farre forth as it is a blessing; *that it may be well with thee: and that thou maiest liue long on earth.* Ephes. 6.3.

## The 6. Commandement.

**T**He negatiue part forbiddeth all euill, and that is committed against our neighbour three waies:

In { *Thought.*  
*Word.*  
*Deed.*

But because bad deeds are worse then bad words: and bad words worse then bad thoughts, it pleased the God of order first to forbid bad deeds: *Thou shalt not kill, Thou shalt not commit adulterie, Thou shalt not steale.* Then bad words: *Thou shalt not beare false witnesse.* Last of all, bad thoughts: *Thou shalt not couet thy neighbours house, &c.*

All our bad deeds against our neighbors concerne his { *Life: Thou shalt not kill.*  
*Honor: Thou shalt not commit adulterie.*  
*Goods: Thou shalt not steale.*

*Thou shalt not kill.*] To wit, a man: for to kill other liuing things is not forbidden: and the reason is plaine; because they were created for man, and so man is master of their life. But one man was not created for another man, but for God: and therefore not man, but only God is master of our life: for a magistrate doth not put malefactors to death as master of their life, but as a minister of God: and so by consequence not murder, but an act of iustice: *a Such as strike with the sword shall perish with the sword:* *b* that is, such as take the sword vpon their owne authoritie: *Dominus iusserat, ut ferrum discipuli ferrent, non ut ferirent.* But if God put a sword into their hand, then they may, then they must strike. In a word, killing is vniust, when either it is done without authoritie, or by publike authoritie vpon priuate grudge;

*1 Io. Combis lib.*  
*5. cap. 59.*  
*Aquinas in 13.*  
*ad Rom. lect. 2.*

*2 Rom. 13. 4.*  
*2 Matth. 26. 52.*  
*b August. cont.*  
*Faustum, lib.*  
*22. cap. 70.*



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*non amore iustitia, sed libidine vindicta.* Concerning inward rancour and outward disdaine, in deed, word or gesture, see the Gospell Dom. 6. post Trin.

### The 7. Commandement.

**I**n this Commandement are forbidden e all vachast lusts, as well burning d within, as breaking forth.

Into { *Allurements* { Ribald talke : Ephes. 4. 29.  
 { Wanton lookes : Gen. 6. 2. 39. 7.  
 { Lasciuious attire : Esay 3. 16.  
 { *Acts of vncleanness.*

e Lombard. 3.  
 sent. dist. 37.  
 Church hom.  
 against adu-  
 lterie, part. 1.  
 d Mattb. 5. 28.  
 1. Cor. 7. 9.

Acts of vnclean-  
 nesse vnnaturall: as

{ Committing fil-  
 thinesse with

{ *A man of the same  
 sex* : Rom. 1. 27.  
 { *A beast* : Leu. 18. 23.  
 { *A Diuell* : as wit-  
 ches do by their  
 own confession.

e Paracelsus, in-  
 cubi, succubi.

{ *Adulterie* : when both, or one of the parties  
 are married : Deut. 22. 22.

Naturall, { *Fornicatio* between { Deflouring of virgins :  
 { single persons: as { Deut. 22. 28.  
 { Hunting of common  
 { whores : 1. Cor. 10. 8.

{ *Incest* : with such as be within the degrees of  
 consanguinitie or affinitie prohibited in  
 law : Leuit. 18. 6.

Sinne in this kind is more dangerous, then in another, because a man can hardly repent heartily for it. The murderer, and swearer, and theefe become many times exceeding sorrowfull after the fact: but the wanton (as f *Hierome* notes) euen in the midst of his repentance sinneth afresh: the very conceit of his old pleasure doth occasion a new fault: so that when his deuotion ends, he presently begins to repent that he did repent. Example hereof *Augustine*: who being in the heat of his youth (as himselfe writes of himselfe) begged of God earnestly the gift of continencie: but, saith he, to tell the truth, I was afraid lest he should

f Epist. Amando  
 tom. 3 fol. 135.

e Confess. lib. 8.  
 cap. 7.

heare me too soone: *Melabam enim expleri concupiscentiam quam extingui.* See the Gospell Dom. 15. post Trin.

## The 8. Commandement.

<sup>h</sup> Melancthon  
Catechis. tom. 1.  
fol. 17. & tom. 2.  
fol. 369.

This ouerthroweth <sup>h</sup> *Anabaptistical* and *Platonical* communities: for if all things ought to be common, and nothing proper in possession, how can one man steale from another? All lawes of giuing, buying, selling, leasing, letting, lending are vaine, *si teneant omnes omnia, nemo suum.*

A man may transgresse this Commandement in being a theefe

<p>To himsele, in spending To other.</p>	<p>{</p>	Too much.
		Too little.

Too much { Wasting more then he should in gameing, diet, brauery; such are arrant cutpurles vnto themselues.

<sup>i</sup> Tom. 1. fol. 185.

{ Getting lesse then they should: *Ignari & prodigi sunt fures*, saith <sup>i</sup> *Melancthon*.

As a spend-all, so a get-nothing is a theefe to his estate: *Pouertie comes vpon him as an armed man*: Prouerbs 24. 34. An idle person is pouerties prisoner: if he liue without a calling, pouertie hath a calling to arrest him.

<sup>k</sup> Janocentius  
de vilit. condit.  
Human. lib. 2.  
cap. 13.

<sup>i</sup> Ambros. lib. de  
Naboth. cap. 4.

He that spends too little on himsele, as the couetous wretch, is a robber of himsele also, <sup>k</sup> *Corpus extenuat, vt lucrum extendat*: He keepes his belly thin, that his purse may be full: he <sup>i</sup> cannot afford himsele so much as an egge, lest he should kill a chicke: whereas a poore man doth want many things, a rich miser wants euery thing: like *Tantalus* vp to the chin in water, and yet thirstie. The which (as *Salomon* calles it) is an euill sicknesse: Eccles. 6. 2.

<sup>m</sup> Lamberts  
Perambulation  
of Kent, pag. 27.

To other { Openly: which is plaine robbery: so little practised, or so much punished in King <sup>m</sup> *Alfreds* raigne, that if a man had let fall his purse in the high way, hee might with great leisure, and good assurance haue come backe and taken it vp againe.

{ Secretlie: which is properlie called stealing. And this offence is manifold: for there



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there is not onely theft of the hand, but of the heart, and tongue. Couetous greedines is theft in heart: for howsoever it be a maxime in our law, *Voluntas non reputabitur pro facto, nisi in causa proditiōis: sed exitus in maleficijs spectatur, & non voluntas duntaxat*: yet it is a breach of this law, couetously to desire that which is not ours: albeit wee seeke not to get it wrongfully. Their hearts, saith *o Peter*, are exercised in conetousnes: and *P Chrysostom* plainly: The couetous man is a very theefe: *fur & latro*. The 9 fathers of the law write that theeues are called *felones*, of our ancient word *fell* or fierce; because they commit this sinne with a cruell, fell, and mischieuous mind: teaching vs hereby that a felonious intent is a principall in theeuery.

There is also theft of the tongue, by lying, flatterie, smoothing, &c. So we reade that *Abolon stole the hearts of the men of Israel*: and so false *Ziba* stole the goods of his master *Mephibosheth*.

So flatterers and parasites are great theeues in Court and Countrie: not only *dominorum suorum arisores; sed etiam arisores*: and therefore let a flatterer bee in your *Pater noster*, but not in your Creed: pray for him, but trust him no more then a theefe.

Frauds in buying and selling are reduced to stealing; because hee that vseth such deceits, secretly taketh of his neighbour more then his due: but oppressions and vniust extortions are reduced by Diuines vnto robberie; because the cruell tyrant exacteth more then his owne manifestlie: not to pay debts, is reduced vnto both: vnto robbery, when a man to the great hinderance of his neighbour can and wil not: vnto stealing, when hee partly will and cannot: I say will partly: for if he desire wholly with all his heart to pay the vtmost farthing, God assuredly will accept of votall restitution, as well as of actuall: and it is not a sinne though it be a sore.

### The 9. Commandement.

**N**Ext the prohibition of iniuries in deed, follow the wrongs against our neighbour in word: *Thou shalt not*

*n Meteranus  
hist. Belgic. lib.  
13. pag. 420.*

*P In 1. Theff.  
cap. 5. hem. 10.  
9 Termes of the  
Law, pag. 97.*

*r B. Babington.  
f 2. Sam. 15. 6.  
t 2. Sam. 16.*

<sup>a</sup> Herman. explicat. huius  
præcept.

<sup>x</sup> Erasmus com.  
de lingua.

<sup>y</sup> Augustin. in  
Psalm. 5.

<sup>z</sup> Gal. 3. 1.

<sup>a</sup> Eccles. 3. 4.

<sup>b</sup> 1. King. 18. 27

not beare false witnesse: and that fitly, because<sup>u</sup> lying is colen  
germane to stealing: <sup>x</sup> *Da mihi mendacem, & ego ostendam  
tibi furem*: If thou wilt shew me a liar, I will shew thee a  
theefe.

This precept condemnes all manner of lying: for albeit  
one is worse then another, y yet all are naught: *The mouth  
that speaketh lies slaieth the soule*: Wis. 1. 11. And Psal. 5. 6.  
*Thou shalt destroy them that speake leasing*. See Gospel, Dom.  
15. post Trinit.

Beside lies: euery thing whereby the credit of our neighbour is impaired: e-  
specially those three sins of the tongue: { *Contumely.*  
*Detraction.*  
*Cursing.*

A contumely is an iniurious word, spoken with an iniu-  
rious mind, to the dishonour of our neighbour: I say with  
an iniurious intent; otherwise when it is vttered by way  
of aduice to direct or correct, as a father sometime spea-  
keth to his child, or a master to his scholler, or a Pastor to  
his people, as Paul: <sup>z</sup> *Ye foolish Galathians*: out of some heat,  
but yet not out of any hate, then it is no contumelic or  
sinne.

Or in merriment, not in malice: *There is a time to<sup>a</sup> laugh*:  
and so by consequence a time to iest: when a wittie con-  
ceit may profit and administer grace to the hearer. He that  
said the Duke of *Guise* was the greatest vsurer in France, be-  
cause he turned all his estate into obligations, hereby gaue  
this honest aduice, that if he should leaue himself nothing,  
but only haue many followers bound to him for his large  
gifts, in conclusion hee should find a number of bad deb-  
tors. He that called his friend theefe, because he had stollen  
away his loue, did not wrong, but commend him.

It is lawfull also to iest at the vanities of irreligious men,  
enemies to God and his Gospell: as <sup>b</sup> *Elia* did at the foppish  
idolatry of *Baals* Priests. A friend of mine said of an vpstart  
gallant in Court with a gingling spur, that he had a Church  
on his backe, and the bells on his heeles.

Euery lay Papist must beleeue as the Church beleeues,  
albeit he know not what the Church beleeueth: hee must  
also worship the consecrated bread, and yet knoweth not  
whether



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whether it be consecrated or no : <sup>c</sup> for to the consecration of the host, the priests intention is required, which no mā knowes but God, and himselfe. So that if a man tell his popish acquaintance that he is a blind buffe, to worship and beleue he knowes not what, it were no contumelie ; because it did proceed out of zeale to God, and loue to him ; only to rectifie his error, and not to vilifie his person.

The second fault reduced to false witnes is detraction, in speaking euill of our neighbour: and it is done by reporting that which is false, and sometime by telling that which is true, but secret: whereby the credit of our neighbour is lessened with those, to whom his sinne was not knowne before: for as a man may flatter in absence, namely, when either the vertue is absent, or the occasion, and so the praise is not kind but forced either in truth, or in time: so likewise a man may slander his neighbour in speaking the truth vnseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snowbal, which being little at the first, groweth to a great quantitie.

Now the backbiter is bound in reason and religion to restore the good name of his neighbour, which hee by detraction hath taken away; and that is exceeding hard: for a mans honest fame is like the *Merchants wealth got in many yeeres, and lost in an houre*. Wherefore speake well of all men alwaies, if it may bee done with truth: and when it cannot, then be silent: or else interrupt euill detraction with other meete and merrie communication, as <sup>d</sup> Sampson at his mariage feast propounded a riddle to his friends, <sup>e</sup> hereby to stop the mouthes of backbiters, and to occupie their wits another way. Bernard excellently: *The tale bearer hath the diuell in his tongue: the receiuer in his eare*.

The theefe doth send one only to the diuell, the adulterer two: but the slander hurteth three; himselfe, the partie to whom, and the partie of whom hee telleth the tale. *Ter homicida* (saith <sup>f</sup> Luther) *uno ictu tres occidit: & unus est qui loquitur, & unum tantum verbum profert, & tamen illud unum verbum, uno in momento, multitudinis audientium dum aures inscit, animas interficit.*

<sup>c</sup> Con. Tridens. sess 7. can. 11. Bellarmin. de sacramentis in genere, cap. 17.

<sup>d</sup> Judges 14. 12.

<sup>e</sup> Ambros. epist. lib. 9. epist. 70.

<sup>f</sup> Loc. com. tit. lingua. & Bernard. ser. 24. in Cant.

\* Coloss. 3.8.

The third fault is malediction: a grievous<sup>b</sup> offence when it is spoken with hatred and a desire that such evil come vpon our neighbour: but when it is vttered vpon some sudden disdaine, without regard to that we speake, it is lesse euill, yet for all that alwaies euill: because from the mouth of a Christian, who is the child of God by adoption, nothing ought to passe but<sup>i</sup> benediction.

\* 1. Pet. 2.1.

## The 10. Commandement.

**T**He former precepts intend thoughts and desires, as well as act and practise: for the Lawgiuer is a spirit, and therefore must be worshipped in spirit: yet lett we should pretend ignorance, God in this Commandement giueth especiall order for them. Or as<sup>k</sup> other: The former precepts did condemne the settled thought to doe mischief: but this euen the first inclination and motion to sin, though a man neuer consent, but snub it in the beginning: Rom. 7.7 *Thsu shalt not lust or desire.*

\* Melancthon,  
& Calvin. Cat.

Now we sin  
three waies in  
this kind:

- |   |                                     |   |                                    |
|---|-------------------------------------|---|------------------------------------|
| { | 1. By coueting                      | { | Immoueable: as his land and house. |
|   | ſ goods of our neighbour,           |   | Moueable: as his ox and asse, &c.  |
|   | 2. By coueting his wife.            |   |                                    |
|   | 3. By plotting treason, and murder. |   |                                    |

To couet his goods is against his profit, which is deare to him: to couet his wife is against his honor, which ought to bee more deare: to couet his bloud is against his life, which of al worldly things is most deare.

Whereas it is obiected that desire of murder is not forbidden in particular, as the desire of theft and adulterie: for the Commandement saith, *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife*: but it is not said, *Thou shalt not couet thy neighbours bloud*: Answer is made, that a man doth not desire any thing principallie but that which bringeth him some<sup>l</sup> good, at least in appearance. And so he desireth adultery, because it bringeth delight: hee desireth theft, for that it bringeth profit: but murder

\* Arist. Ethic.  
lib. 1. cap. 1.



*The Decalogue.*

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murther bringeth no good at all: and therefore it is not desired for it selfe, but only to attaine to theft, or adulterie, or some such designement.

So that God hauing forbidden expressly the disordinate desires of delectation and gaine, consequently forbad desires of murther, which is not coueted but for vnlawfull profit or pleasure. Thus perfect righteousness is fulfilled when we wrong not our neighbour either in deed, or in word, or desire: but contrariwise, do good vnto all, speake well, and thinke charitably of all.

*Now the reason why the Church appoints the Decalogue to be read at the Communion, is euident: namely, because the law is a<sup>m</sup> schoolemaster vnto Christ; teaching vs to<sup>n</sup> know sinne, and by knowing of sinne to know our selues, and knowing our selues to renounce our selues, as of our selues vnable to do any<sup>o</sup> thing, and so come to Christ: who doth strengthen vs to do all<sup>p</sup> things. Almighty God (saith *q* Luther) hath written his Law not so much to forbid offences to come, as to make men acknowledge their sinnes already past, and now present: that beholding themselves in the lawes glasse, they may discerne their owne imperfections, and so flie to Christ: who hath fulfilled the Law, and taken away the sinnes of the whole world. For (as the<sup>r</sup> reformed Churches of Scotland and Geneva speake) the end of our comming to the Lords table, is not to make protestation that we are iust, and vpright in our liues: but contrariwise we come to seeke our life and perfection in Iesus Christ: being assuredly perswaded that the Lord requireth on our part no other worthinesse, but vnfeignedly to confesse our vnworthinesse. So that (our enemies being Iudges) it is well ordered that the Commandemens are rehearsed in the ministration of this holy Sacrament. Let the *Novelists* heere blush, who<sup>f</sup> calumniously censure our Church for omitting in the<sup>r</sup> proeme of the Decalogue one halfe line: when as themselves in their owne Communion bookes haue left out all the whole Law. This indeed occasioned me to remember an obseruation of<sup>u</sup> *Comineas* vpon the battell of *Montlehery*, that some lost their offices for running away,*

P 2

which

*m Galath. 3. 24.  
n Rom. 3. 20.*

*o Iohn 15. 5.  
p Philip. 4. 13.  
q Tom. 1. fol. 1.*

*r Com. Prayer  
bookes, tit.  
Lords Supper.*

*f For it is inserted  
elsewhere  
both in the com-  
mon Catechis.  
and in the BB.  
Bible: Exodus  
20. 1. Dent. 5. 6.  
r Ministers of  
Deuon, and  
Cornwall rea-  
sons, part. 1.  
cap. 26.  
u Lib. 1. cap. 4.*

which were bestowed vpon other that fled ten leagues further. *Hypocrite first cast out the beame out of thine owne eye; and then shalt thou see cleerely to cast out the mote out of thy brotherse eye.*

**Matth. 5. 16.**

*Let your light so shine before men, &c.*

**T**He Lords Supper is called a sacrifice by the learned ancient Doctors in foure respects:

First, because it is a representation and memoriall of Christs sacrifice on the crosse: 1. Cor. 11. 26. *As often as ye shall eat this bread, and drinke this cup, ye shew the Lords death vntill he come.* So \* S. Ambrose: Christ is daily sacrificed in the minds of beleeuers, as vpon an altar: *Semel in cruce, quotidie in sacramento*, saith y Lombard.

Secondly, because in this action wee offer praise and thanksgiuing vnto God, for the redemption of the world: and this is the sacrifice of our lips: Hebr. 13. 15.

Thirdly, because euerie Communicant doth offer and present himselfe bodie and soule, a liuing, holy, acceptable sacrifice to the Lord: Rom. 12. 1. The which excels the sacrifices of the Priests in old time: for they did offer dead sacrifices, but we present our selues a <sup>z</sup> liuely sacrifice to God.

Fourthly, because it was a <sup>a</sup> custome in the Primitiue Church at the receiuing of this blessed Sacrament to giue large contribution vnto the poore, a sacrifice well accepted of God: Heb. 13. 16. Now the Church allowing and following this good old custome, stirres vp the people to giue cheerefully by repeating some one or two choyce sentences of Scripture best fitting this occasion, as Matth. 6. 19. Mar. 7. 12. &c.

These kinds of oblation are our Churches *offertorie*, and vnbloudie sacrifices <sup>b</sup> offered by the whole congregation vnto the Lord: so farre differing from popish sacrificing, as S. Pauls in London is from S. Peters in Rome.

\* Lib. 2. de Vir-  
gin.  
y Lib. 4. sent.  
dist. 12.

<sup>z</sup> 1. Collect afi. y  
the receiuing of  
the bread and  
wine.  
<sup>a</sup> Justin Martyr  
Apolog. 2.

<sup>b</sup> Collect for the  
whole estate of  
Christs Church.



## 1. Cor. 11. 28.

**T**He summe of the Ministers exhortation before the Communion, is contained in these words of *Paul*: *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup*: wherein obserue

Two points: { A preparation: *Let a man examine, &c.*  
A participation: *and so let him eate, &c.*

In the first note the { *Parties* { Examining: *a man, that*  
is, euery man.  
Examined: *himselfe.*  
Parts.

*Beza* translates, and *Erasmus* expounds *quisque*: so the word is vsed, *Ioh. 3. 27. A man can receiue nothing except it be giuen him from heauen: and Iohn 7. 46. Neuer man spake like this.* A man then in this place signifieth euery man, subiect, Soueraigne, Priest, people. The which obseruation ouerthroweth viterly *d Romish implicite faith*. Euery lay man ought to turne confessor, and examiner, endued with sufficient knowledge for this heauenly businesse: he must looke not only thorow the spectacles of the Priest, but also see with his owne eyes, able to trie himselfe.

*c Paraphras. in loc.*

*d Beza annot. in loc.*

*Himselfe.*] For that is the dutie; not another, for that is a fault. We must not be *e* busie Bishops in other mens Diocesses, but meddle with our *f* owne businesse: we must not breake our neighbours head with the *Pharisee*, but smite our owne breast with the *Publican*.

*e 1. Pet. 4. 15.*

*f 1. Thes. 4. 11.*

*S. g Augustine* complained of men in his time, that they were *Curiosi ad cognoscendum vitam alienam, desidiofi ad corrigendam suam*: and reuerend *h Hooker*, of men in our time, that their vertue is nothing but to heare gladly the reproofe of others vice: like Tailors, who measure, like Barbars, who cut all other except themselues. But *i* our Sauour Christ would not haue vs to gaze on the mote in our brothers eye: but rather to pull out the beame in our owne sight. And his Apostle heere, not to prie into other, but to trie our selues; not but that other according to their seuerall charge, must examine other, as parents must examine their chil-

*g Confess. lib. 10 cap. 2.*

*h Lib. 5. p. 263.*

*i Matth. 7. 3. 5.*

dren: Exod. 12. 26. 27. and masters must examine their household, Gen. 18. 19. and Pastors must examine their parishioners, as heere *Paul* corrected and directed the Corinthians: and for this cause the names of all Communicants are to be sent vnto the Ministers, that there may be made triall of all: yet if parents and masters and Ministers omit this examination, euery one must be both able and willing to prooue himselfe.

The parts of examination are concerning the } Manner.  
Matter.

For the manner a triall is to be made } Vprightly.  
Necessarily.

The former is implied in the word *Examine*: which notes a diligent and exact inquirie, such as Lapidaries and Goldsmiths vse to find out true mettall from counterfeit, good from bad. As the <sup>k</sup> *Shunamite* sought for *Elisha*, <sup>l</sup> *Mary* for Christ, the woman for her <sup>m</sup> lost groate: so we must search as if we would find, search vntill we finde. Many men examine their bad maners, as they do their bad money, seeke as if they would not see, search as if they would not vnderstand. They decline sinne thorough all the cases (as <sup>n</sup> one notes) *In nominatio per superbiam, in genitio per luxuriam, in datio per simoniam, in accusatio per detractationem, in vocatio per adulationem, in ablatio per rapinam*: and yet they will not acknowledge their sins in any case. When other mens examination hath found them out, excuses are readie: *o Non feci: si feci, non male feci: si male feci, non multum male: si multum male, non mala intentione; aut si mala intentione, tamen aliena persuasione.* Wherefore as the <sup>p</sup> Prophet said: *If ye will aske a question, aske it indeed: to if ye will examine your selues, examine earnestly, thoroughly, vprightly.* For examination must be made necessarily. This we may gather out of the word *therefore*: whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthily, shall be guiltie of the body and bloud of the Lord: *Let a man therefore, &c.*

Triall of our selues then is ne- } Dutie.  
cessarie, both in respect of our } Danger, if wee neglect  
this dutie.

In

<sup>k</sup> 2. King. 4.<sup>l</sup> Luke 2.<sup>m</sup> Luke 15.<sup>n</sup> *Bega salutis,*  
*Dom. 8. post.*  
*Pentecost.*<sup>o</sup> *Bernard.*  
*Tracl. de gradibus humilitat.*  
*grad. 8.*  
<sup>p</sup> *Esay 21. 12.*  
*Si queritis querite.*



*The Ministers exhortation before the Communion.*

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In respect of our dutie: for Christ in his first institution vsed a commanding terme; Doe this. & Doe this in remembrance of me: so that it is not in our choice to doe it, or not to doe it. If any be not fit, he must endeavour to make himselfe fit: and the way to make fit, is examination: *Let a man examine himselfe therefore. &c.*

1 Luke 22.19.

Secondly, trial is necessary in regard of the danger, if we receiue the Lords Supper vnworthily.

Danger in respect of  $\left\{ \begin{array}{l} \text{The sinne: vers. 27.} \\ \text{The punishment for this sinne in} \end{array} \right. \mathcal{G} \left\{ \begin{array}{l} \text{Generall: vers. 29.} \\ \text{Particular: vers. 30.} \end{array} \right.$

For this cause many are weake, and sicke, and die. See Epistle for Mandie Thursday.

Now the matters in which euer Commu-  $\mathcal{G} \left\{ \begin{array}{l} \text{Faith.} \\ \text{Repentance.} \end{array} \right.$  nicant must be examined, are summarily two:

These two (like *Hippocrates* twinnes) must goe together hand in hand. For there is no true repentance without faith; nor liuely faith without repentance. <sup>r</sup> *B. Latimer* said well; Lady faith is a great state, hauing a Gentleman Vsher going before her, called *agnitio peccatorū*, and a great traine following after her, which are the good works of our calling. He that saith he doth repent, when as he doth not beleeue, receiues the Sacrament ignorantly: and he that saith he doth beleeue, when as hee doth not repent, receiues the Sacrament irreuerently: both vnworthily.

<sup>r</sup> *Serm. 4. before King Edward.*

The parts of faith are  $\mathcal{G} \left\{ \begin{array}{l} \text{Knowledge.} \\ \text{Application.} \end{array} \right.$

Every Communicant ought to know the 3. generall points of holie Religion: namely, mans

$\mathcal{G}$  *Generation*: how he was created according to Gods image in holinesse and righteousness.

<sup>f</sup> *Gen. 1. 26.*  
<sup>e</sup> *Ephe. 4. 24.*

*Degeneration*: how he fell from that estate, and all his posteritie with him.

<sup>u</sup> *Rom. 5. 12.*

*Regeneration*: how hee was againe restored and recreated by Christs passion, of wich this Sacrament is a signe and seale.

<sup>x</sup> *Ephe. 2. 5.*

In more particular, euer Communicant must vnderstand the

the

<sup>y</sup> Com. Catechis.

<sup>a</sup> Com. booke,  
tit. Publique  
Bap. S. Were-  
ceive this child.

<sup>a</sup> Ram. de relig.  
lib. 4. cap. 8.

<sup>b</sup> 1. Cor. 11. 20.

<sup>c</sup> 1. Cor. 10. 16.

<sup>d</sup> Matth. 26. 20.

the number and nature of the Sacraments. Our Sauour Christ ordained in his Church onely two Sacraments, as <sup>y</sup> generallie necessarie to saluation, that is to say, Baptisme, and the Supper of the Lord. Baptisme is a Sacrament of initiation and insition, assuring the first receiuing into the covenant of grace: whereby men are marticulated and <sup>z</sup> admitted into the congregation, & made members of Christ. For this cause the sacred Font is placed at the very doore and entrance into the Church: but the Communion is a sacrament of confirmation, to strengthen our faith, and cherish grace receiued: and therefore the Lords table by good order is placed in the best & highest roome of the Church. <sup>a</sup> Baptisme must be receiued of one but once: because wee cannot bee borne twice, one beginning in Christianitie is enough: but the Lords Supper often, because we need daily to be nourished in the faith of Christ: once borne, fedde alway.

The nature of this Sacrament is made knowne by the names in holy writ giuen vnto it:

Whereof I note principally two: the <sup>b</sup> Lords Supper. <sup>c</sup> Communion.

A Supper in regard of the <sup>d</sup> Time: being instituted in the night that Christ was betraied, as his farwel token. <sup>e</sup> Things: because it is a holy feast (as *Augustine* said) *Non dentis, sed mentis*: not so toothsome, as wholesome: not corporall meate, but spirituall Manna.

The Lords Supper in three respects:   
1. Because it was ordained by the Lord: 1. Cor. 11. 23.   
2. Because it was instituted in remembrance of the Lord: Luk. 22. 19.   
3. Because it was in the Primitiue Church vsually receiued on the Lords day: Acts 20. 7.

It is called a *Communion* in respect of the common vnion among our selues, hauing at that time more speciallie perfect peace with all men: or a *Communion* in respect of the <sup>e</sup> publike participation, as being a *common messe*, not a *private*

<sup>e</sup> 1. Corin. 11.  
20. 21.

κοινωνία, quasi  
κοινωνία.



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uate Masse proper to one, as the Popish priests vse it; or a Communion, as being a signe and seale of our communion with Christ: for his graces are conueied vnto vs by the preaching of the Word, and administration of the Sacraments.

Hence the Sacraments (as<sup>f</sup> *Paschasius* obserues) haue their name. *Sacramenta dicuntur à secreto, eò quod in re visibili diuinitas intus aliquid ultra secretius efficit.* In the words of our Church: *Sacraments are visible signes of inuisible grace, ordained of God as badges and sure witnesses of his good Will towards vs.* It is meete euery Christian should vnderstand these, and the like plaine principles of holy faith: but<sup>h</sup> exact knowledge to discusse controuerted points about the Sacraments is not required: according to that of *Chrysostome*: *The table of the Lord is not prepared for chattering layes, but for high towring Eagles, who flie thither where the dead bodie lieth.* It is not for subtle Sophisters, but for simple beleeuers ascending vp to Christ vpon the wings of faith: and therefore the Communicant must not only know, but apply that in particular, which he beleeueth in generall: as that Christs body was crucified for him; and his blood shed for him. Hee that vnderstands, and beleeues, and applies these things, examineth his faith as he should.

In our repentance wee must examine two points { Contrition for sinne past.  
Resolution to preuent, so farre  
especially: to wit, our as we can, all sinne to come.

For the first, *Pœnitentia est quasi pœnitentia. Pœnitere* (saith<sup>k</sup> *Augustine*) is *pœnam tenere.*

Wee must therefore weepe with *Peter*, and water our couch with *Dauid*, and put on sackcloth with *Nineneh*: nay we must<sup>l</sup> rent our heart. *For a broken<sup>m</sup> spirit is an acceptable sacrifice to the Lord. O<sup>n</sup> magnum donum, quod in pœnam dedit, in salutem vertit: peccatum tristitiam peperit, tristitia peccatum contriuit.* As the worme bred in the tree deuoures the tree: so sorrow brought into the world by sinne, doth ouerthrow sinne: so good is God to turne curses into blessings, and griefe into grace. If thy heart bee not thoroughly touched for sinne, become sorrie because thou art no more

Q

sorrie:

<sup>f</sup> *Lib. de corpore & sanguine Dom. cap. 3. apud Bibliothec. Pat. Tom. 4. fol. 162. & Art. 5.*  
<sup>h</sup> *Church Hom. concerning the Sacrament, part. 1.*

<sup>i</sup> *Reusnerus class. 2. symbol. pag. 155.*

<sup>k</sup> *De vera & fal. pœnitent. cap. 19.*

<sup>l</sup> *Iuel 2. 13.*

<sup>m</sup> *Psalm. 51. 17.*

<sup>n</sup> *Chrysost. hom. De pœnitent.*

o *Matth. 27. 59*  
p *Church Hom.*  
concerning the  
Sacraments,  
part. 2.

3 *Confess. Ang-*  
*lican. art. 28.*

2 *Melancthon*  
*in confess. Ec-*  
*cle. Saxon.*  
*Tom. 1. fol. 135.*

6 *Matth. 26. 26.*  
2 *Caluin, &*  
*Marlorat in*  
*loc. Matth.*  
u *Epist. lib. 1.*  
*epist. 8.*

lorrie: resolute to be more resolute. For (as one wittily) *factum infectum. si non sit cor affectum.* If Ioseph of Arimathea wrapped the bodie of Christ in o cleane linnen; how dardest thou receiue it with an vncleane soule? p If thou wilt not kisse a Princes hand with a foule mouth, eate not the Lords body with a foule mind. *Let a man therefore examine himselfe, &c. And so let him eate of this bread, and drinke of this cup.* Hauing thus examined examination, I come now to the participation.

*And so let him eate, &c.]* Of which words I purpose to speake first ioyntly, then seuerally. Considered ioyntly they confute three popish conclusions: as first, the reseruatiō, eleuation, circumgestation, adoration of the bread. Our Apostle saith here plainly, that the bread must be taken and eaten: 9 *Ergo*, not to be reserued nor carried about, nor lifted vp, nor kept in a box to be worshipped.

Secondly, to take, to eate, to taste, to drinke, to doe this in remembrance of Christ; are actions of the liuing, onelie pertaining to the liuing: and therefore the Papists are decciued holding the Masse to bee a propitiatorie sacrifice both for the quick and the dead. How can the dead eate or drinke, taste or take? 2 *Ergo*, neither the dutie nor the benefit belongs vnto them, but only to those aliue; who first examine themselues, and after eate of this bread and drinke of this cup.

Thirdly, the coniunction of these two: *Let him eate of this bread, and drinke of this cup*, abundantly proues, that both parts of the Lords Supper ought to be ministred vnto all: *Ergo*, the Papists in denying the cup vnto the Laitie, wrong both God and his people, by defrauding them of this comfort. As euery one must examine, so euery one both eate and drinke: not onely drinke, and not eate, or eate and not drinke: but both eate, and drinke. Christ foreseeing this Papisticall error said in his first institution, *Drinke ye all of it*: he tooke the bread and said only, take, eate, indefinitely: 2 but when he tooke the cup, he did adde an vniuersal note: *Bibite omnes*: Drinke ye, drinke all ye.

We conclude therefore with 2 *Cyprian: Adulterum est, impium*



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*impium est, sacrilegum est, quodcunque humano furore instituitur, ut dispositio diuina violetur.* Christ is the truth, and the way to the truth: *Ergo, x non aliud fiat à nobis, quàm quod pro nobis prior fecit.* Thus much of the words ioyntly. Now of euery one seuerally.

*And so]* Let there be first preparation, and then participation: when a man is thus examined, let him thus eate. *Let him eate:* The which are not words of permission, only leauing it to his choyce whether he will eat or not eate: but they are words of *Pauls* commission, insinuating that he must eate necessarily, not vpon custome, but vpon conscience. For it is not said heere; let him, if he haue no let at home, or occasion of absence abroad: if he be neither displeased with his Pastor, nor angrie with the people: but let him without all let examine, and then let him without all let eate of this bread. *Eate:* y Christ in his first institution hath, *take and eate.* First take, then eate: take not only into your mouthes, but into your hands: z hereby representing the soule and faith: for the taking of the bread and wine into our hand, scaleth our apprehension of Christ by the finger of faith: Ioh. 1. 12. *As many as receiued him, to them he gaue power to be the sonnes of God: euen to them that beleeued in his name.* Eating of the bread and drinking of the wine scaleth our application of Christ incorporated into vs mystically, 1. Cor. 10. 16. For by the strength of faith we chew the cud, as it were, and make Christ our owne. Yet herein obserue a great difference betweene corporall food and this heauenly bread: for the one digested is made like vs, but the other receiued into our soule maketh vs a like it. This action then of taking is very significant: and therefore I see no reason why the Priest altering Christs ordinance, should giue the bread into the peoples mouth only, not into their hand. First, the word λαβῆν signifieth properly to take with the hand. Secondly, it is against the rules of common ciuilitie, that men of discretion, such as Communicants ought to be, should be fed like children, hauing their meate put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an

x *Cypr. epist. lib. 1. epist. 3.*

y *Matth. 26. 26.*

z *Bucan. loc. com. tit. cœna. Dom. quæst. 34. 35.*

a *Rom. 8. 12. Phil. 3. 10.*

<sup>b</sup> *Sixtus Senen-*  
*sis, ubi infra.*

<sup>c</sup> *Hierosol.*

*orat. 5. mystagog.*

<sup>d</sup> *Theodor. hist.*

*lib. 5. cap. 18.*

<sup>e</sup> *Sixtus Senen-*  
*sis Bibliothec.*

*lib. 6. annot. 152.*

<sup>f</sup> *1. Pet. 3. 16.*

<sup>g</sup> *2. Cor. 2. 16.*

<sup>h</sup> *De consec.*  
*dist. 2. S. timo-*  
*rem. Glossa ibi-*  
*dem.*

<sup>i</sup> *In his Marc.*  
*Anton. Con-*  
*stant.*

idle repetition and plaine *Tautologie* in the words of Christ: for eating notes *orall* receiuing: and therefore taking must implie *mannall* receiuing. Fourthly, it was the custome of the Primitiue Church, as we reade in <sup>b</sup> *Eusebius* and <sup>c</sup> *Cyril*; How wilt thou (saith <sup>d</sup> *Ambrose* to *Theodosius*) receiue the Lords bodie with a bloodie hand?

The <sup>e</sup> Papists answere, that the Church altered this custome, because some reserued the bread for magicall spels, and superstitious vses. A fillie shift: for no abuse can take away the vse of that which is simplie good. The Bible must be read, albeit some <sup>f</sup> peruert it to their destruction: the word of God must be preached, howsoeuer it be vnto some the fauor of <sup>g</sup> death vnto death: and so the bread according to Christs institution must be taken, albeit happily some keepe it to wicked and idolatrous purposes.

*This bread*] The nice distinguishing of the Schoole is like the pilling of an onyon: they pull off so many skinnes, vntill at last there is no skinne. They turne and toss the words of Christs institution, *Hoc est corpus meum*, so long, till they bring all that Christ said and did at his last Supper vnto nothing. For so we reade in their <sup>h</sup> *Glosse*, that *hoc* doth signifie nothing. Omnipotent creatures, who make of something nothing: and againe of this nothing, something; yea Christ who made all things: for by pronouncing of these words, *hoc est corpus meum*, they make their Maker, a dozen gods at once with one sentence. *This*, is a pronounce demonstratiue, *not indiuiduum vagum*, any thing, or a nothing. <sup>i</sup> *Stephen Gardiner* herein forgat his Grammar and Logicke too. For *hoc*, doth determine, and must, as *Paul* teacheth, and the circumstances of the Gospell import, be restrained vnto the bread. *Iesus* tooke the bread, and when he had giuen thanks he brake (no doubt the bread) that he tooke, and gaue to the Disciples the selfe-same that he brake, saying, Take ye, eate ye this that I giue you, *this is my bodie*. What *This* could our Sauour meane, but *This* that he gaue, *This* that he brake, *This* that he tooke? which by the witnesse of truth it selfe was bread. If the Papists imagine that he tooke bread, but brake it not; or  
brake



*The Ministers exhortation before the Communion.*

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brake it, but gaue it not: they make the Lords Supper a  
 k merrie iest, where the latter end starteth from the begin-  
 ning, and the middle from them both. Either they must dis-  
 sent manifestly from the proposition of Christ, and exposi-  
 tion of *Paul*, from all the Fathers, and some of their owne  
 l followers: or else admit our interpretation, This bread is  
 my bodie: and if we resolute the words of Christ so, they  
 cannot be proper, but figuratiue; This bread is the signe and  
 seale of my bodie.

*Bread.*] It pleased our Sauour to make bread the out-  
 ward element in this holy Sacrament, for the manifold a-  
 nalogies betweene it and his bodie. First, as bread is the  
 m strength and state of our naturall life; so Christ is for our  
 spirituall being n all in all.

Secondly, as bread is loathed of the full stomacke, but  
 most acceptable to the hungry soule; so Christ is most wel-  
 come vnto such as o hunger and thirst after righteousness.

Thirdly, as bread is visuall and daily; so Christ should be  
 to the Christian: feeding on that bread which came downe  
 from P heauen, should be the soules ordinarie refection.

Fourthly, as bread is made one loafe of many graines; so  
 q we that are many are one bread, and one body, because  
 we all are partakers of one bread.

r *Vnus ubiq; calix domini, cibus vnus, & vna  
 mensa, domusq; Dei.*

Lastly, as corne is cut downe with the sicke, threshed in  
 the barne with many stripes, torne in the mill with much  
 violence, then boulded and sifted, last of all baked with ex-  
 treame heate in the ouen; and all this, that it may be fit meat  
 for our bodie: so Christ in his ripe age was cut downe by  
 cruell death, his bodie was whipped, his flesh rent asunder,  
 his soule was as it were f melted in the fierie furnace of  
 Gods anger: and all this, that he might become food for  
 our soule; that we might eat of this bread, and drinke of  
 this cup. The like resemblances are betweene the wine and  
 his blood: For as wine doth make glad the heart of man,  
 Psal. 104. 15. so the pretious blood of Christ, as r flagons of  
 wine comforts the sicke soule. u *Paulinus* sweetly:

Q3

In

k *D. Bilsons  
 answer to the  
 Jesuit. apolog.  
 pag. 331.*

l *Gerson contra  
 Floret. lib. 4. &  
 Gardiner. cont.  
 diabol. sophist.  
 uti Bilson ubi  
 supra pag. 732.*

m *Psal. 104. 15.  
 n 1. Cor. 12. 6.*

o *Matth. 5. 6.*

p *Iohn 6. 33. 35.*

q *1. Cor. 10. 17.*

r *Paulinus uti  
 Magdeburg.  
 cent. 5. col. 339.*

f *Lament. Je-  
 rem. 1. 12.*

t *Cant. 2. 5.  
 u Magdeburg.  
 cent. 5. col. 393.*

*In cruce fixa caro est quopascor,  
de cruce sanguis*

*Ille fluit, vitam quobibo, cordalano.*

x *Epist.* 118.  
cap. 5.

In this exhortation hauing *S. Paul* for our leader, and the Church of *Scotland* for our follower: I hope we need not any further examine, why the Church doth vse this Scripture for this purpose. \* *Augustines* obseruation is good: *Insolentissima insania est, disputare, an id faciendum sit, quod tanta facit ecclesia.*

### Sursum Corda.

y *Cassander* liturgic. cap. 21.

z *Baron. annal.*  
tom. 5. fol. 13.  
& *flores hist.*  
pag. 145.

a *Magdeburg.*  
cent. 3. col. 249.

b *Fol.* 166.

c *Tom.* 1. fo. 491.

d *Vbi supra.*

e *Perkins* reformed Cathol. tit.  
reall presence.

f *Acts and Mon.*  
fol. 1275.

g *Prou.* 23. 26.

h *Psal.* 25. 1.

i *Ministers* exhort. before the  
Com.

k *Jo. Combis*  
compen. Theolog. lib. 6. cap. 14.

**S**ursum corda y seemes to be taken out of the *Lamentations* of *Jeremy*: cap. 3. vers. 41. *Leuemus corda nostra cum manibus ad dominum in caelos*: vsed in the Church at least 300. yeeres before Poperie was knowne in the world. For *Augustine* who liued within z 400. yeeres after Christ, and the blessed Martyr *Cyprian*, who died a an. 259. make mention of it in their writings often: *Cyprian* in b *ser. de orat. dominic.* *Augustine* de c *vera religione*, cap. 3. and *epist.* 156. and (as d *Cassander* obserues) *epist. ad Dardan.* & lib. de bono perseuerantie. *Sursum corda* then is no rag of *Rome*, no peece of Poperie, but vsed in e all *Liturgies* of the ancient Church; and that which may content the *Nonelist* most, it was borrowed (as Master f *Fox* thinkes) not from the *Latine*, but from the *Greeke* Churches. Howsoeuer, it is exceeding fit: for Almighty God in his holy seruice requires our heart principally; g *Son giue me thy heart*: so that when we come to his Temple, specially to his table, euery one must say with h *Dauid*, *I lift vp my soule to thee*. For (as the Church of i *Scotland* truly) the only way to receiue worthily the Lords Supper, is to lift vp our minds by faith aboue all things worldly and sensible, and thereby to enter into heauen, that we may find and receiue Christ, where he dwelleth: a point well vrged also by our Church: *Hom. concerning the worthy receiuing of the Sacrament*: part the first.

The Papists entertaine this clause still in the *Roman Missale*; but it makes against their reall presence. For if Christs body, k so large in quantitie, as it was on the crosse, be present,



*Gloria in excelsis.*

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sent in the Sacrament; what need any man lift vp his heart, when as he holds it in his hand? *Totum hoc* (saith<sup>1</sup> *Augustine*) *fide tenemus, oculis cordis intuemur; dominus ascendit in caelum, ascendat cum illo cor nostrum*: His bodie<sup>m</sup> must bee contained in heauen vntill the time that all things are restored: it cannot descend downe to vs, we must ascend vp to it. So *Nicolaus Cabasila* writes in his exposition of the<sup>n</sup> Liturgie; the Priest after some speech to the people doth erect their minds, and lift vp their thoughts, and saith, *Sursum corda*: let vs thinke on things aboue, not on things below. They content and say, that they lift vp their hearts thither where their treasure is, euen to heauen, where Christ sits at the right hand of his Father.

*Luke 2.14. Glory be to God on high.*

**T**He Lords Supper is called an *Eucharist*, because it is a thanksgiuing to God, for giuing his Sonne to die for vs: and therefore this Hymne is so fitlie sung by men on earth at the commemoration of his death, as it was by the quier of heauen at the celebration of his birth: for our reconciliation and peace with God, is ascribed in holy scripture to Christs passion especially: Rom. 5. 10. Heb. 9. 12. 15.

Some make<sup>o</sup> three parts of this song (which if you please) call the

*Treble: Glory to God on high.*  
*Basse: Peace on earth.*  
*Meane: Goodwill toward men.*

Other haue diuided it into two:

The first, concerning Gods glory.

The second, touching

our good.<sup>a</sup> For peace on earth, and good will toward men are both one: because our peace with God is not from our good will toward him: but altogether from his good will toward vs. *It is God* (saith<sup>r</sup> *Paul*) *that maketh in you both the will and the work*: and therefore the *Rhemish* translation, *In earth peace, to men of goodwill*: and the *Romish* Glosse, that *Christ brings no peace, but to such as be of good will*, are insufficient, and condemned euen by their owne mouth: as wee may reade in the Commentaries of *Arboreus*, *Caietan*, *Iansenius*,

<sup>1</sup> *Serm. de temp.*  
<sup>174.</sup>

<sup>m</sup> *Acts 3. 21.*

<sup>n</sup> *Cap. 26. apud*  
*Bibliothec.*  
*Pat. tom. 4.*  
*fol. 496.*

<sup>o</sup> *Caietan in*  
*locum.*  
<sup>p</sup> *Eras. annot. in*  
*loc.*

<sup>a</sup> *Caluin. Iansen.*  
*Arboreus in*  
*loc.*

<sup>r</sup> *Philip. 2. 13.*

*The peace of God &c. and the grace of our Lord &c.*

*senius, Maldonatus* vpon the place. Concerning other schollall, or scholasticall obseruations vpon the text, I referre the reader vnto *Beauxamis, Erasmus, Caluin* and other learned expositors; especially to *Iacobus Perez de Valentia*, who compiled a whole treatise on this Hymne.

It was first vsed in the Communion (as it is thought) by *Thelesphorus* a good man, and a glorious Martyr, anno *u* 254. *Ianuar. 5.* That which followeth in our Communion book, *We praise thee, we blesse thee*, was added by that famous Bishop *x Hilarie*: singing it first in his owne Church, anno *y* 340: and after brought into other Churches by Pope *Symmachus*, an. 510: the Churches of *Scotland* vse the like forme of thanks at their Communion. And therefore the *Nonelist* can mislike nothing in this Hymne, but that which all other like most, *Antiquitie*.

2. Cor. 13. 13.

*The grace of our Lord Iesus Christ, &c.*

**T**He *z* two fiends that torment vs, are sinne, and a bad conscience: grace releaseth sinne: peace doth quiet the conscience. *Paul* therefore begins his epistles with grace and peace: and the Church ends her deuotions either with *the grace of our Lord Iesus Christ, &c.* or with *the peace of God which passeth all vnderstanding, &c.* But because there can bee no peace with God, except wee haue the grace of Christ: first and chiefly *Paul* desireth grace, then peace: *Rom. 1. 7. Grace be with you and peace.* Because (I say) grace comprehends in it euery good and perfect gift, *a by which only, we are whatsoeuer we are; Paul* doth not onlie begin, but end his writings also with this one clause specially, *Grace be with you, &c.* But aboue the rest, the conclusion of this excellent epistle is most full: and therefore worthily receiued of our and other Churches, as the fittest close, to shut vp our publicke prayers. In it obserue *Pauls* affection towards the *Corinthians*, amplified

*Walafrius lib. de rebus Ecclesiast. cap. 22. & Marian. Scot. Chro. lib. 1. pag. 260. t Irenaeus lib. 3. cap. 3. u Baron. annal. tom. 2. fol. 120. x Cassander liturgic. cap. 21. y Fox, Acts and Mon. fol. 1274. & Durand. rational. lib. 4. cap. 13. S. 4. 5. z Luther. comment. in Galat. cap. 1. vers. 3.*

2 I. Cor. 15. 10.

With



## The grace of our Lord, &amp;c.

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With { Extention : in re-  
gard of the } Thing : The grace of Christ,  
the loue of God, the commu-  
nion of the holy Ghost.  
Intention : Amen. } Persons : With you all.

The worke of our sal- } Election, to the loue of the Father.  
uation is ascribed in our } Redēption, to the grace of the Son.  
Sanctification, to the communion  
of the holy Ghost.

So <sup>b</sup> S. Ambrose doth expound this text pithily : *Dilectio dei misit nobis Salvatorem Iesum, cuius gratia saluati sumus : ut possideamus hanc gratiā communicatio facit spiritus sancti* : God the Father so <sup>c</sup> loued the world, that hee sent his only begotten Sonne <sup>d</sup> to die for our sinnes, and to rise againe for our iustification : and <sup>e</sup> God the Sonne, from God the Father, sent God the holy Ghost which crieth in our harts *Abba father* : applying to our comfort both the loue of God, and the grace of our Lord Iesus Christ.

The word, God, is vsed here *personally*, not *essentially* : for the <sup>f</sup> Fathers on this text note the blessed Trinity, that God is <sup>g</sup> *Trinus in numero, unus in numine*. S. Hieron thinks that Paul foreseeing the blasphemous *Arrian* heresie, placed the second person in the first roome, God the Son before God the Father. <sup>h</sup> Other affirme, that the grace of Christ is named first, because it concernes vs most. For albeit the loue of God in it owne nature goe before the grace of our Lord Iesus Christ, *chusing vs before the foundation of the world* : Ephes. 1.4 : yet in our view the grace of our Lord Iesus Christ goeth before the loue of God. Rom. 5.10. *We are reconciled vnto God, by the death of his Sonne* : we feele the mercies of the one in the merits of the other.

It is a fruitfull obseruation of <sup>i</sup> Martin Luther, that Christian religion beginneth not at the highest, as other religions doe, but at the lowest : it will haue vs to climbe vp to heaven by *Iacobs* ladder, whose feete touch the very earth. And therefore when thou art occupied in the matter of thy saluation, setting aside all curious speculations of Gods vnsearchable counsels, all cogitations of workes, of

R

traditions

<sup>b</sup> Comment in loc.

<sup>c</sup> Joh. 3.16.

<sup>d</sup> Rom. 4.25.

<sup>e</sup> Iohn 15.26.

<sup>f</sup> Ambrose, Hieron, Theophylact.

<sup>g</sup> Non triplex. Augustin. de Trin. lib. 6. cap. 7 & Lombard. 1. sent. dist. 19. <sup>h</sup> Calvin. & Marlorat. in loc.

<sup>i</sup> Vbi supra.

traditions, of Philosophie, yea and of Gods law too, runne straight to the manger, embrace the little babe Christ in thine armes, and behold him as hee was borne, sucking, growing vp, conuersant among men, teaching, dying, rising againe, ascending about the heauens, and hauing power about all things. This sight will make thee shake off all terrors and errors, as the Sunne driueth away the clouds. In a disputation with a *Jew, Turke, Papist, Heretike*, concerning Gods infinit wisdom, maiestie, power; imploy all thy wit and industrie to be so profound and subtile as thou canst: but in the matter of Iustification, wherein thou doest wrestle with the law, sinne, death, and other spirituall enemies; it is the best course to looke vpon no God, but Christ incarnat, and cloathed with thine owne nature: to fixe thine eyes vpon the man Iesus only; who setteth himselfe foorth vnto thee, to be a Mediatour, and saith, *Come vnto me all yee that labour, and are beaue laden, and I will refresh you.* To behold the *Lambe of God*, who taketh away the sinnes of the world: and so by the grace of Christ thou shalt vnderstand the loue of God, thou shalt perceiue his wisdom, power, maiestie, sweetned and tempered to thy capacity: thou shalt find the saying of *Paul* to be most true, that in Christ are hid all the treasures of wisdom and knowledge: that Christ in our iustification is all in all; and therefore good reason he should haue the first, and most place in this argument; that his grace should be named first and last.

*The loue of God*, is the fountaine of all goodnes (as Diuines speake) *gratiarum gratia*: from which originallie proceeds euery perfect gift and grace. For almighty God hath not elected vs in regard of our works, or other worth: but contrariwise, because God loued vs, we do that which is acceptable in his sight. *I obtained mercy of the Lord* (saith *Paul*) *to be faithfull; Vt fidelis essem, non quia fidelis eram*, as *Lombard* aptly.

The nature of this short treatise will not endure, that I should wade farre into this *Abyssus*. I remember *Pauls* exclamation; *O the deepnes of the riches both of the wisdom and knowledge of God, how vnsearchable are his iudgements,*  
and

*Matth. 11. 27.*

*Coloss. 2. 3.*

*1. Cor. 7. 27.*

*Sent. lib. 1.*

*d. 41.*

*Rom. 11. 33.*



The Communion of the holy Ghost.

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and his wayes past finding out ! And the glosse of P Augustine : *Volentes disputare de dei profundo,mersi sunt: Or, (as q other) Versi sunt in profundum.* I come therefore to the Communion of the holy Ghost : a point more comfortable, then ordinarily felt, and yet more felt then can be disputed. It is said, Galat.4.6. *God hath sent the spirit of his Sonne crying in our hearts Abba father :* he said not calling, but crying : and Rom. 8. 26. he calleth this crying *unspeakeable groaning.* When a man is tempted and afflicted, hee feeleth the strength of his enemies, and the weakenesse of his flesh : he feeleth the fierie darts of Satan, the terrors of death, the wrath of God, all these crie out against him horrible : so that the perplexed soule sees nothing but sinne threatning, heauen thundering, the diuell roring, the earth trembling, hell mouth open and readie to swallow him vp. But yet in the midst of all these, Gods holy spirit crieth in our hearts, *and this crie doth outcrie the clamors of the Law, the bellows of hell, and howlings of infernall fiends :* it pierceth the clouds, and ascends vp to the eares of God, insomuch that the blessed Angels sceme to heare nothing else but this crie. The Spirit helpeth our infirmities, and the <sup>1</sup> strength of Christ is made perfect through our weaknesse. For Christ is most powerful, when as we are most fearfull : euen when ye can scarcely groane, marke the words of Paul ; *The Spirit maketh intercession for vs* in our temptation ; not with many words, or long prayers, he crieth not aloud with teares, haue mercie on me O God: but only gives a little sound, and a feeble groaning, as, *ab father :* this is but one word, yet notwithstanding comprehends all things. Indeed the mouth speaketh not : but the good affection of the soule crieth aloud after this manner : O Lord God of compassion and Father of mercies, although I am grievously vexed on euery side with affliction and anguish ; yet am I thy child, and thou art my father in Christ. This little word, or rather no word, but a poore thought, conceiued aright, passeth all the flowing eloquence of Demosthenes and Tully, yea Tertullian and all the Orators that euer were in the world : for this matter is not expessed with words, but with groanings, and

P De verbis A.  
post. serm. 7.  
tom. 10. fol. 194.  
q Lomb. ubi  
supra.

Luther. com.  
in Galatb. 4.6.

1. Cor. 12.9.

these groanings are from the blessed Spirit. Thus you see the large extent of *Pauls* affection, in regard of the thing wished vnto the Corinthians: *The grace of Christ, the loue of God, the communion of the holy Ghost.*

The second extension is in regard of the persons, *be with you all*: for the Pastor must wish well, not only to the best, or to the worst, but this prayer ought to be made for euery one as well as for any one. There is none so bad, but hath receiued some grace: none so good but hath need to receiue more grace. Wherefore pray we still, *that the grace of Christ may be with vs all.*

Cap. x. vers. 2.

Phil. i. 6.

\* *Nicolaus Cabasila* exposit. liturg. cap. 26.

The Church of *England* addes a third extension in regard of the time; *for euermore*: the which is implied in the text also, for the *Corinthians* (as we reade in the former epistle) were *Saints by calling*, and so doubtlesse had receiued already *the grace of Christ*, and had tasted of *the loue of God*, through *the fellowship of the holy Ghost*. He doth therefore now desire " that the good worke begun in them, may be perfect: \* that the grace receiued may continue with them, and increase daily vnto the end, and in the end: that the loue of God which cannot be greater *secundum essentiam*, may be greater *secundum efficientiam*, appearing, growing, abounding in them more and more for euermore.

*Amen.*

Lexicon theolog. verb. Amen.

*Amen* is vsed in holy Scripture three wayes (as *Gabriel* and *Gerson* speake) } *Nominaliter.*  
*Aduerbialiter.*  
*Verbaliter.*

As a *nowne*, for truth: *Apoc. 3. 14. These things saith Amen, the faithfull and true witnesse*: and so it is added in the conclusion of euery Gospell, and of the whole Bible, as a scale to confirme that which is written.

In the beginning, is the first, *Amen* the last word of holy writ: a stately beginning, a strange ending. For what is more stately then antiquitie? what more strange then truth? Hereby teaching vs that the Scriptures haue *vetera* and *vera*, which are not together in any other writing. For in hu-  
mane



Amen.

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mane learning many things are vncertainly true, and more certainly vntrue : only the word of God is sealed with *Amen*.

Secondly, as an *Aduerbe*, for verily: so Christ often in the Gospell, *Amen, Amen, dico vobis*.

Thirdly, as a *Verbe*, signifying, *so be it*: Deut. 27.15. *Di- cet omnis populus, Amen*: and so it is vsed in *Pauls* prayer expounded before, and in all our Collects: insinuating our earnest delire, *that those things which we haue faithfully asked, may be effectually obtained*. And this custome of answering the Minister in the Church *Amen*, is ancient, as it appeareth in the 1. Cor. 14. 16. *Iustin Martyr Apolog. 2. Hieron. pro- log. lib. 2. in epist. ad Galat. Augustin. epist. 107. Vsum re- spondendi Amen antiquissimum esse patet*, saith *Bellarmino*, lib. 2. de *Missa*, cap. 16. Heere is open confession, I would the Chuch of *Rome* would make open restitution also. For if the people must answere the Priest *Amen*, then the Priest must pray to the peoples vnderstanding: and how shall they vn- derstand, except Common prayer be said in a common tongue? A conclusion agreeable not only to the Scriptures, as *Bellarmino* acknowledgeth, and to the practise of the Pri- mitiue Church, (as <sup>z</sup> *Iustin Martyr* and <sup>a</sup> *Lyra* report) and to the paternes of other *Liturgies* in <sup>b</sup> *South India*, <sup>c</sup> *Mosco- nia*, <sup>d</sup> *Armenia*, but euen to their owne constitutions, and Masse booke: for their owne <sup>e</sup> *Clement*, and their owne *Missale* giue order that the people should answere the Priest in many things: and how this can be done well, if the vulgar *Liturgie* be not in a language vulgar, I cannot tell, *Paul* cannot tell.

All may see (sauing such as the prince of darknesse hath blinded) that their owne pens haue condemned their owne prayers: euen the phrases extant yet in their seruice booke: *Let vs pray, let vs giue thanks, we beseech, we offer, we praise, we blesse, we adore*, specially the peoples answering *Amen*, eu- dently demonstrate that the publike deuotions at the first institution were common to Pastor and people: not mum- bled in a corner alone by the Priest, or chaunted only by Clerke and Priest.

R. 3

Thus

<sup>z</sup> *Apolog. 2.*<sup>a</sup> In 1. Cor. 14.<sup>&</sup> *Aquin. in eundem loc.*<sup>b</sup> *Eckius loc.**com. tit. 37.*<sup>c</sup> *Cassander li- turgic. cap. 15.*<sup>d</sup> *Petrus Bellon.**de moribus Ar- men. lib. 3. ca. 12.*<sup>e</sup> *Apost. constit.**lib. 8. cap. 12. ex**emendat. Fran-**cisci Turriani.**Oremus.**Gratias aga- mus.**Quæsumus.**Offerimus.**Laudamus.**Benedicamus.**Adoremus.*

f Epist. Paulin.  
tom. 2. fol. 9.  
g Master Dec-  
ring answer of  
Hardings epist.  
to Jewel, fol. 5.  
h Rom. 16. 17.

Thus I haue briefly surueyed all our *English Communion* booke, the which (as<sup>f</sup> *Hierome* saide of *Iohns Apocalyps*) *Tot habet sacramenta, quot verba*: euerys tittle is grounde vpon Scripture, euery Scripture well applied, euery good application agreeable to the most ancient and best reformed *Liturgies* in all ages.

I beseech thee therefore (good Reader) <sup>h</sup>marke them diligently, which cause diuision and offences, contrarie to the doctrine which yon haue learned, and auoid them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies; and with faire speeche and flattering, deceiue the hearts of the simple. So the God of peace shall shortly tread downe Satan vnder our feet, and in fine translate vs from this iarring on earth, vnto the well agreeing Quier of Heauen, where all sing in vnitie and vniformitie; Blessing, and glorie, and wisdom, and thanks, and honor, and power, and might, be vnto our God for euermore. Amen.

FINIS.

*Lege & age: vine & vale.*



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